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A
COMMENTARY
ON THE
Prophet *Isaiah*,
WHEREIN THE
LITERAL SENSE
OF HIS
PROPHECY'S
Is briefly EXPLAIN'D.

By *SAMUEL WHITE*, M. A.
Fellow of *Trinity College* in *Cambridge*, and
Chaplain to the Right Honourable the Earl
of *PORTLAND*.

*Quid igitur, damnamus Veteres? Minimè. Sed post priorum
studia in Domo Domini quod possumus Laboramus.*
Hieron Prefat. in Pentateuch.

L O N D O N :
Printed by *J. B.* for *ARTHUR COLLINS*, at the
Black Boy over against *St. Dunstan's Church* in *Fleet-*
street, 1709.

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By SAMUEL JOHNSON, M.A.

Fellow of Trinity College in Cambridge, and
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of Portland

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LONDON:
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To the Right Honourable
WILLIAM
Earl of **PORTLAND**,
Viscount of **WOODSTOCK**,
Baron of **CIRENCESTER**,

A N D

Knight of the Most Noble Order of
the **GARTER**.

My **LORD**,

I Have endeavour'd to set in a true
Light, one of the most difficult
Parts of Holy Scripture, follow-
ing the Footsteps of the Learned Gro-
tius, as far as I find him in the right;
but taking the liberty to leave him,
where I think him wide of the

The DEDICATION.

Prophets meaning. The Name of SCRIPTURE, I know, is abundantly sufficient to recommend this Work to your Lordships perusal, who have a just Veneration for every Thing that hath any Relation to God, or bears the sacred impress of DIVINITY.

But there are two Things, which I hope will contribute not a little to your Lordships Satisfaction, in turning over the ensuing Sheets.

In the first Part, your Lordship will find the Prophet drawing the Picture, and fore-telling the Fate of an overgrown Tyrant, the Plague of Mankind in his Days.

*In the second, promising a great Redeemer, who should set at Liberty an oppressed Nation, restore them to the free Exercise of the Religion of their Ancestors, and the Priviledges they were born to. When your Lordship
reads*

The DEDICATION.

reads of the Assyrian Monarch setting himself above God, it will bring to your Thoughts the presumptuous Insolence of a Prince, who is not ashamed to be called by the incommunicable Name of God.

When you find Sennacherib Plundering, Burning and Ravaging, the defenceless Dominions of his weak Neighbours, it will bring to your Mind One who has all his Life-time, acted the same bloody Part, and Sacrificed to his boundless Ambition, Millions of his Fellow-Creatures : When you read of his over-flowing Judæa, reaching even to the Neck, and filling the breadth of the Land with the stretching out of his Wings, it will call to your remembrance, my Lord, the Danger Europe once was in ; how Arbitrary Power, like a mighty Torrent came rolling in upon us, and had prevail'd and

The DEDICATION.

and carry'd all before it, had it not been timely check'd at first and kept within its own Channel, by the Genius of a Young Matchless HERO, scarce initiated in the Art of War; Your Lordship may easily guess, I mean our late Glorious Monarch of Blessed Memory, whom it is impossible your Lordship should ever forget; yet I think you can scarce read the second Part of these Prophecies, without having Your Royal Master more immediately in Your Mind. When You read of the Redemption of the Jews by Cyrus, Your Thoughts will naturally carry You to another Deliverance of a Nation far more Considerable, out of much greater Dangers; so much resemblance there is between the most distinguishing Action of the Lives of the Persian and British Monarch. There is indeed some difference in the Circumstances of the Persons delivered. The Jews had worn their Chains

The DEDICATION.

Chains for Seventy Years, We had not so much as felt the weight of ours, but they were ready for our Necks, and wanted nothing but putting on and fastning; and had not our Cyrus stept in, in a very critical Moment, in all probability we should have groan'd under them much longer than they. Such Thoughts as these Isaiah will suggest to your Lordship, and such Thoughts I persuade my self cannot fail of furnishing agreeable Entertainment to You.

In Confidence of which, I humbly lay this Commentary at Your Feet, presuming on Your Lordships Pardon for not complying with a very prevailing Custom of setting forth the Vertues of the Patron to whom we Dedicate any Work. I know my self too well to pretend to do Justice to such a Subject; I know so much of the World, as to be fully satisfy'd there is no occasion of attempting it; and give me leave to say

I

The DEDICATION.

*I know your Lordship so well, as to
think it would not be acceptable, if I
should succeed never so well in it.*

I am

**Your Lordship's Most Obedient,
and most humble Servant,
and Chaplain,**

S. WHITE.

THE
PREFACE.

A Work of this Nature stands in need of no Apology, and therefore I shall not trouble the Reader with the Reasons which induc'd me to set about it at first, and now to publish it. The Method I have taken is that of the Learned *Grotius*, who of all the Commentators I have met with is the most Rational: He keeps to the proper and genuine Signification of the Words, and carefully observes the Connexion; which the rest not regarding, have swell'd up their Notes to large Volumes, and given their own Fancies, instead of the Sense of the Prophet.

That this is no ill-grounded Censure, I shall give some Instances whereby it will appear, how little the generality of them mind the signification of the Words; and then shew that they altogether neglect the Connexion, make the Prophet frisk up and down, and skip from Subject to Subject, as if his Discourses were like the wild incoherent Raptures of *Lacy*, without either Head or Tail; or as if, because he was inspir'd, he did not write Sense.

And first for the Words: For *through the voice of the Lord shall the Assyrian be beaten down*; by which any unprejudic'd Reader would think the Prophet meant *Sennacherib*, or some other Monarch of that first Empire of the World, because that is the genuine signification of the Word: And yet the very best of

. 30. 31.

Whiston Col-
lect of Script.
Prophecies
Divis. 5.
c. 31. 1.
(a) Leo Castri-
us

(b) Forerius
c. 13. 1.
c. 19.

c. 25. 10.

(c) Cornelius
A Lapide

of the *Antient* Commentators will tell you, the Prophet by *Affur* means no less than *the Devil*; and one of our Modern Writers, that he means the *Great Turk, or Antichrist*. When the Prophet in the next Chapter denounces a *Wo* against those that go down to *Egypt* for help, (a) one is positive that by *Egypt* must be understood the *Romans*; which if granted, it would be impossible to make Sense of the Prophet; and (b) another, in another place, understands by it the *whole World*. For tho' the Prophet inscribe his Prediction the *burden of Egypt*, I doubt not (says he) but *Egypt* here bears the Type of the World, which our Saviour assures us he conquer'd.

And to Instance in but one more proper Name: And *Moab* shall be troden down under him; where *St. Thomas* very honestly understands the Word in the usual acceptation of it, and thinks *Isaiah* speaks of the Inhabitants of that Land, which went by the Name of *Moab* in those days. But if we will take a (c) *Jesuit's* Word the Prophet meant no such thing, but is to be understood of the *Devil and the damn'd*, by a *Synecdoche*; because the *Moabites* were perpetual Enemies of God's People. Now I cannot for my Life raise my self up to such a pitch of Credulity, as to take *St. Jerom* or *Mr. Whiston* on their Words in this case, because at this rate of interpreting Scripture it may be made what we please; for why may not *Affur* signify *Aurenzebe*, as well as *Satan*? What reason can be assign'd why *Egypt* may not signify the *West-Indians*, as well as the *Romans*? and *Moab* the *Goths* and *Vandals*, as well as the *damn'd*? As for other words the abuse is no less in them than in the proper Names, *The Mountain of the Lord's House*, the *House of the God of Jacob*, must signify the Church of Christ; Why? because the *Temple of Jerusalem* was situated on an Hill, and the Church like a City on

on a Hill is always visible. The *Law* must signify the *Gospel*, c. 2. 3. A *City*, the *World*, *In that Day*, I don't know how many Thousands Years afterward, as it is all along falsely apply'd by Mr. *Whiston*, in his Collection of Scripture Prophecies. But there would be no end, if I should descend to Particulars, and shew how the generality of Commentators overlook the genuin signification of single Words, and make them like so many Puppets just speak as they please: And this will appear as well by a few Instances out of a great number I have gather'd, with reference not to single Words, but whole Sentences.

Thus when the Prophet speaks very figuratively of the *Jews* uniting together, and revenging the Injuries they suffer'd from the *Philistines*, *Moabites* and *Amorites*, the inveterate Enemies of their Nation, *They shall fly upon the Shoulders of the Philistines*, &c. That is, the Apostles shall some by Land, and some by Water, fly with all imaginable Expedition to the Conversion of the Nations; and the Learned Critic quotes *Adricomius* and *Baronius* about the flourishing State of the Gospel in those Parts, in the time of *Athanasius* and *Chrisostom*. If one should ask *Cornelius* how he knows the Prophet speaks of those Persons and Times? I know his Answer, the Fathers told me so. But the Words say no such thing, and I doubt whether the Authority of the *Fathers* will bear one out in such a case. Thus again, when the Prophet describes the condition to which the *Jews* should be reduc'd, a little before their Captivity; among other things he tells them, they should have the misfortune to be govern'd by weak Princes, *Boys* in Understanding and *Women* in Heart. The interpretation of *Sasbout* is very diverting, the Wives of the *Scribes* and *Pharisees* shall hen-peck their uxorious Husbands, and consequently govern the rest of the

c. 11. 14.

A Lapid

Hieron,
Cyril.

c. 3. 12.

Jews; according to that saying of *Cato*, Women govern us, we the Senate, the Senate *Rome*, and *Rome* the World.

c. 4. 1.

Hieronym.

Basil.

c. 33. 17.

A Lapid.

In the next he speaks of the great Slaughter which should be made of them by the *Chaldean* Forces; and to give them a clear Idea of it, he tells them that *Seven women shall lay hold of one man*; that is, the Number of Men shall be so few, that they shall bear no proportion to the Number of Women; and yet 'tis strange to see what Work the Antients make with this plain Text: *Seven Women* (says one) that is, the Seven Gifts of the Holy Ghost shall lay hold of Christ. *Seven Women* (says another) that is, the whole Synagogue living by their own Bread; that is, their Law shall lay hold of Christ, and desire to be delivered from the Scandal of Sterility. *They shall behold the Land that is very far off*; that is, as if he had said, the Blessed from the Empyrean Heaven, shall behold the Earth at a vast distance, like a Point, and Men creeping upon the Minute Globe like Ants. Whereas nothing can be plainer than that the Prophet is speaking there of the *Jews* coop'd in *Jerusalem* by *Sennacherib*, who upon the defeat of his Army should be at liberty to travel from one end of their Land to the other, without any danger of Surprise. Thus in a thousand places, some of which I have taken notice of in the following Notes, the generality of Commentators are very wide from the Prophet's Meaning; and no wonder, since they took little notice of his Words, and seem to have made it their Business to make them agree with the Notions swimming in their own Fancies, rather than to discover the true Design and Intent of the Sacred Writer.

Another Cause of their mistaking the Prophet's Meaning, I take to be their taking little notice of the

the Connexion, or rather intirely laying it aside, interpreting one Verse of the *Jews*, and the next of the *Christians*, making the Prophet speak here of his own times, and there of an imaginary Period at the end of the World; leaping from Subject to Subject, a *Typo ad Antitypum*; as if the Verses were independent one of another, like the Fables of *Æsop*, and the Prophet only glanc'd in a few Words at some future Event, and then was by the Spirit, as it were, hurry'd away to another Subject. Whereas I never yet read any Author more careful in connecting the several Parts of his Discourses together; and his Transitions from one Subject to another are so very obvious, that a Man must wink very hard to overlook them. I shall give one Instance of this Neglect of the Connexion, and which shall be from these Words of the Prophet, *Nevertheless the dimness shall not be such as was in her vexation; when at the first he lightly afflicted the land of Zebulun, and the land of Nephthali, and afterward did more grievously afflict her by the way of the Sea, beyond Jordan, in Galilee of the Nations, the People that walk'd in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shin'd.* In the foregoing Chapter the Prophet has been foretelling that the *Jews* should be driven from their Habitations, be forc'd to fly from place to place half starv'd with Hunger, in the height of their Misery, cursing both God and their King, who could not protect them from their Enemy; *looking to Heaven for Comfort, but behold darkness; not one glimpse of Consolation thence; and to the Earth, and behold trouble and darkness, and dimness of anguish; Menuf Tzuka*, such darkness as uses to be in places of close Confinement, in Prisons and Dungeons. Now every one who has any knowledge of the Hebrew Language

c. 36. 1.

guage knows, that by *Darkness* and *Dimness* is to be understood Misery, Affliction and Trouble; and such the Inhabitants of *Judea* had enough of, when *Sennacherib* came against them with an Army of two hundred thousand Men, and took most of the Cities and plunder'd the open Towns. Nevertheless (says the Prophet) the *dimness*, that is, the Affliction of the *Jews* upon this Invasion shall not be so great as the Affliction of the Kingdom of the Ten Tribes, when *Tiglath Pilezer* first lightly afflicted the Land of *Nephthali* and *Zabulon*; and *Salmanasar* afterward more grievously afflicted her, carrying all her Inhabitants into Captivity: For the People that walk'd in *Darkness*, that is, the afflicted *Jews* shall see a great light, that is, be delivered out of the hands of the *Assyrian*, and not be carry'd into Captivity, like their Brethren of the Ten Tribes.

A Lapid.

This is the plain Meaning of the Prophet, and now let us see what turn they give the Words, who take no notice of the Connexion. *Christ* shall at first lightly spoil or make a Prey, and snatch out of the Jaws of Satan, Idolatry and Hell, the Land of *Zabulon* and *Nephthali*; for there *Christ* first preach'd, and thence he gather'd most of his Apostles. And afterwards he made a greater Prey of them, especially in *Galilee* of the *Gentiles* daily preaching there, and doing a great many Miracles, and gaining a great many Profelytes. But what is become of *Ki lo munaph*, which connects this with the former Verse: This is decently dropp'd by the *Vulgar*, or rather wrongly translated and joyn'd to the last Verse; and the Commentators, as if there were no such Words in the Original, begin this Chapter, *At first he lightly. Forerins*, conscious that as the Words now stand, they cannot be thus interpreted without manifest violence, accuses the
Jews

Jews of corrupting the Hebrew Text, changing *Beneth in Tempore* into *Caneth*; and insists upon the Authority of the Vulgat. The LXX will give us no light here, and one would think by their Version of this place *ταχὺ πίε*, *velociter bibe*, either that they had not the same Copy before them, or that we have not their Translation. The *Chaldee Paraphrast* seems to have read it something differently from our present Copies; but plainly gives it for the Sense I have put on the Words, that he speaks of the first and second Captivity of the *Israelites*: but let us see the Interpretation of *Forerius*.

At first, that is, formerly the Inhabitants of *Zabulon* and *Nephthali* were vile, of no reputation; but in after-ages they shall be honour'd with the Presence and Miracles of our Saviour, especially, *The Way* which leads to the *Sea of Galilee*, call'd by the Vulgar, the Country beyond *Jordan*, or *Galilee of the Gentiles*. But why this straining of the Text? What can justify this putting the Words of Scripture to the rack, and making them speak what they mean not? Why must some Words be intirely omitted, and others wrongly translated, and no regard had to the Sacred Text? For this reason, because upon our Saviour's leaving *Nazareth*, a Town in the higher *Galilee* in the Tribe of *Zabulon*, and going to *Capernaum* in lower *Galilee* in the Tribe of *Nephthali*, which was call'd *Galilee of the Gentiles*, as being partly inhabited by *Egyptians*, *Arabians* and *Phenicians*, the *Evangelist* has this Expression, *That it might be fulfilled which was spoken by the Prophet Isaias, The land of Zabulon and the land of Nephthali, the people that sat in darkness have seen a great light.* Now if any one will give himself the trouble to read the Place referred to in *Isaias*, I think at first View he will find that by *Light* in the Prophet, and *Light* in the

Strabo, l. 16.
p. 523.
Mat. 4. 14.

the Evangelist, two different things must be understood, in one *Prosperity*, in the other *Illumination*; both which, according to the Idiom of the *Hebrew Language*, the Word *Or* will bear; and so by the *People sitting in darkness* in *Isaiah*, must be understood People in Calamity; in *St. Matthew*, living in Ignorance of the Truth. Nothing I think can be plainer than that the Words of *St. Matthew* are to be understood otherwise than in the Prophet from whom they are quoted, because the principal Words which determin'd the Sense of the Prophet, are left out by the Evangelist, *Hekal* and *Hickbith*, as well as the former part of the Verse intirely, which being nothing at all to the purpose in hand he passes by, and only quotes those Words which were applicable to the present occasion: For what Reason can be alledged why the *Evangelist* does not quote the whole Verse? but this, that the Words as they stand in the Prophet were not proper on the Occasion, and therefore he pick'd out only those, which considered by themselves, would fairly admit such a Sense as was; and I can see no reason why this Sense may not be allow'd to be design'd by the Holy Ghost, tho' as they stand in the Context they will admit another.

Our *Saviour*, says the *Evangelist*, came to reside at *Capernaum*, and preach the glad Tidings of Salvation among the ignorant Inhabitants of the lower *Galilee*; and then were fulfill'd those Words of the Prophet *Isaiah*, used by him on another occasion, The land of *Zabulon*, and the land of *Nephthalim*, which lies by the way of the Sea beyond *Jordan*, *Galilee of the Gentiles*. The People which sat in darkness saw a great light: and to them which sat in the region and shadow of death, light is sprung up. Then, I say, these Words were fulfill'd; for tho' they admit another Sense suitable to the design of the Prophet in that place,

place, yet they were never fully accomplish'd in the utmost latitude of their Signification design'd by the Holy Ghost, till the Ignorant Inhabitants of those Parts were visited by the Glorious Light of the Gospel; and therefore the Holy Ghost so order'd the matter, that the Prophet *Isaiah*, when he was foretelling the Devastation of *Judea* by *Sennacherib*, and comparing it with the *Invasions* of the Kingdom of *Israel* by his Predecessors, should make use of such Expressions as should, considered altogether, shew the different Fates of the two Kingdoms, that one should not be destroy'd as the other was; and at the same time point out the preaching of the Gospel to the Inhabitants of those Parts, if some of the Words be considered abstractedly from the first occasion of them. And thus I maintain that in all the Quotations which occur in the New Testament out of this Prophet, a double Sense must be allow'd, as I shall proceed to shew in the several places; except in that famous Prophecy of our Saviour's Sufferings, in the fifty-third Chapter, which, tho' refer'd by *Grotius* to the Prophet *Jeremiah*, in the literal Sense of the Words, I cannot think applicable to him or any other, but Christ.

Thus what the Prophet says about the same Invasion by *Sennacherib*, *For tho' thy people Israel be as c. 10. 21, 22,*
the sand of the sea, yet a remnant of them shall return: 23.
the consumption decreed shall overflow with righteousness.
For the Lord God of Hosts will make a consumption,
even determined in the midst of all the land. These
 Words, I say, as they stand in the Context of *Isaiah*,
 are to be understood of the Destruction of a great
 many *Jews* by the Arms of the *Assyrian*, and the
 Deliverance of the rest; and yet we find them ap-
 ply'd by *St. Paul* in a different Sense, to shew, that *Rom. 9. 27.*
 tho' the Nation of the *Jews* were very numerous,

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yet

Rom. 10. 15.
10. 20. 11. 26.

yet but few of them should be saved. And he who should endeavour to make the Words of *Isaiah* and *St. Paul* speak exactly the same thing, would find he had undertaken a Task not easy to be perform'd; because the Apostle does not confine himself to the Expressions of the Prophet, and only makes use of those which are proper to prove the Proposition he design'd to make good, That it did not follow because they were the People of God that therefore they must be sav'd, since God could make any Nation his People as well as them, and notwithstanding that Title a small number of them would be saved; but here, and in several other places of his Epistles, the Apostle rather alludes to than directly cites the Antient Prophecies; and therefore I shall confine my self to such places which the Writers of the New Testament plainly refer to as positive Predictions out of the Old.

And the next which occurs in Order is that of the Prophet, thus translated in our Bibles, *The Voice of him that crieth in the Wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God*; which, as it stands in the Book of *Isaiah*, is without doubt to be understood of the *Babylonian Captives*, for whom the Prophet there foretels that God would make their return to their own Country, as plain and easy as if the Mountains and Hills were reduc'd to a level, and they were to travel on a smooth Carpet Ground: And yet the *Evangelist* positively affirms of *St. John Baptist*, the Forerunner of our Lord, *This is he that was spoken of by Esaias, saying, the Voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight*. Now that the Words of *Isaiah*, referr'd to by *St. Matthew*, must be taken differently in the Prophet than in the Historian, I thus

thus prove from the Incoherence which will otherwise be found in the Words of the Prophet; and to make this appear more clearly, I will give the Sense of the five first Verses, according to those who understand the Prophet, to speak of John the Baptist, and to have no other Meaning in these Words, which I desire the Reader to compare with the Sense I have given them in the following Commentary: *Receive comfort my People; that is, Ye believing Christians, whether Jews or Gentiles, saith your God, Speak ye Apostles comfortably to Jerusalem, and tell her that the time of her tribulation is at an end, for Christ has procur'd pardon for her Iniquity, and she has been punish'd proportionably to her Sins; or she shall receive a great many blessings of the Lord for those afflictions she has undergone.* I John the Baptist am the voice of God crying in the wilderness, prepare ye the way of the Lord, Christ is just a coming to be inaugurated King among you; therefore remove all impediments out of his way, make straight in the desert a high way for our God. Let every valley be exalted, and every mountain and hill be made low; that is, let the Hills of Pride be levell'd, and the valleys of despair be exalted; he that is of a rough disposition, let him smooth it by humanity; he that is cunning and full of Tricks and Design, let him become honest and sincere: For the glory of the Lord shall be reveal'd, and all flesh shall be struck with amazement at the brightness of it.

*Procop.
Cyril.*

Thus they endeavour to make out the Connexion; but observe first, that the Prophet speaks in the second plural, and makes use of an Active Verb, *Comfort my People*, and so the LXX translate it, and others after them; Who then does the Prophet direct his Speech to? To the Apostles? But then the greatest part of the People they preach'd to, thought themselves to stand in need of no Comfort;

*Vatubl.
Pagnin.*

or if they did, they might think it very unlikely, to find it by following the directions of a few poor Fishermen; and the Subject of their Preaching was such, as would make them uneasy, by putting them on a necessity of looking back on their mispent Lives, and washing away their Sins by the Tears of Repentance. But then *Secondly*, why must *my People* be understood of the Christians? we know that Title in the time of *Isaiah* was appropriated to the *Jews*; they were Gods People, and they the Persons to be comforted. And then, how could *they* tell *Jerusalem* that her Warfare was accomplish'd, and her Sins pardon'd, when they knew the Inhabitants of that City were so far from standing clear in Gods account, that he had a most terrible reckoning to make up with them for the Blood of his Son. But the reason of all this is plainly understood of the *Babylonian Captives*, they were in Misery and wanted Consolation, and nothing could be more agreeable, or more reviving to Persons in their Circumstances, than to hear that the Time of their Captivity was just expiring, and God would make them as it were amends for all their Sufferings. It may be farther observ'd, that in Quoting this Verse of the Prophet, the sacred *Historian* changes the Expression, *make his path straight*, instead of *make straight in the Desert a highway for our God*. Why is *in the Desert* left out, but because not applicable to his purpose, which yet as it stands in the context plainly determines the Prophets Sense; and then I dare leave it to the Judgment of every unbiass'd Reader, whether it is not more Natural to understand the 4th verse, of the easy passage of the Captives homewards, than of the inward change of mind necessary towards embracing the Gospel. And lastly if *the voice of one crying in the wilderness*, must be understood only of the *Baptist*, then
the

the *Voice* in the Sixth verse must be understood of the same; and then a Dialogue must be suppos'd to be held between *Isaiah* and *St John*, tho' one was Dead several hundred Years before the other was Born; and the Dialogue it self no way applicable to the Person suppos'd to speak it, or the Persons to whom it is spoke. The truth of the matter is this: The *Historian* informs us, that before our *Saviour* began his Ministry, *St. John*, who was by Providence design'd to prepare the way for the Son of God, Preach'd in the *Wilderness of Judea*, saying, *repent for the Kingdom of Heaven is at hand*. From this Circumstance of his Preaching in the *Wilderness*, that is, in a place not so much frequented as Cities and Towns, where the Houses stood here and there at a distance from one another much like our Cottages on Commons: From this circumstance, I say, the Holy Spirit, by which both Testaments were indited, directs *St. Matthew* to make use of some Expressions in the Prophet *Isaiah*; by which, tho' us'd on another occasion, he pointed out this Forerunner of Christ, who by Preaching repentance to the Country People, alarm'd their expectations, and made way for his Reception, removing those Impediments which might be apt to hinder Men from listning to the Doctrine, which was soon to be Preach'd in a public manner among them. By preaching Repentance, he let them know that they were under Sins, and the Light of Nature would inform them, that if they were Sinners they could not be in favour with God, but must of necessity be expos'd to his anger; and this could not fail of disposing them to embrace the Tidings of Salvation, as soon as they should hear them proclam'd: so that *St. John* was the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight; that is, he prepar'd way for the Reception of him, as effectually as

if

if he had actually cry'd out to the People, prepare to receive a gracious Saviour from Heaven, lay aside all Prejudices of Customs and Education, and attend to what he proposes, for it highly concerns all Mankind. And this *John the Baptist* the holy Spirit of God had an Eye to, when upon another occasion he put such Words into the Prophets Mouth, as describe his Person and the Nature of his Commission, as plainly as can be expected in a Prophetic Writer.

C. 42. The next place of this Prophet, which I find plainly quoted in the the New Testament is this, *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles: He shall not cry nor lift up, nor cause his voice to be heard in the streets, a bruised reed shall he not break, and the smoking Flax shall he not quench; he shall bring out judgment in the Earth, and the Isles shall wait for his Law.* These Words I have interpreted of *Cyrus*, because I find nothing in them but what fairly agrees with his Character; and because the same Person who is spoken of in the four First Verses of that Chapter, is at the seventh said to open the blind Eyes, to bring out the Prisoners from the Prison, and those that sit in darkness out of the Prison-house: Which Words, according to the Phraseology of the Hebrew Language, must be understood of the Jewish Captives and are not applicable to our Saviour Christ, and must be understood of some other Person which can be no other then *Cyrus*. That our Saviour open'd the Eyes of the Blind is literally true, but then I assert that in the Language of the Prophet to open the blind Eyes, always signifies not to restore sight to the Blind (if it had, How often had our Saviour occasion to have apply'd this Prophecy to himself? and yet neither he nor his Apostles have done it) but to recover one out of a State of Misery to a State of Happiness; this is the

the literal meaning of the Words; but to interpret *bringing the Prisoners from the Prison* and those that sit in darkness from the Prison-house of spiritual Slavery, when it may be understood of Bodily Confinement is taking, I think, such liberty as ought not to be allow'd; especially if we consider that at the sixteenth Verse, the Prophet shews plainly that he speaks of real not metaphorical Captives; *I will bring the blind,* that is, the afflicted Jews, to their own Country by a short way they are not acquainted with; *I will lead them in paths that they have not known. I will make darkness light before them,* that is, change their condition from miserable to prosperous, and crooked things straight, and restore them to the happy circumstances they were in before, speaking of the poor Slaves; as if the Burdens their Oppressions put upon them, had made them stoop in the Back, and go almost crooked. And yet *Mat. 12: 13; 20, 21.* the Evangelist applies these Words to our Saviour, and says they were fulfill'd in him: and so they were, but in a different Sense; and this he plainly enough gives us to understand, by leaving out that part of the Character, *He shall not fail nor be discourag'd till he have set judgement in the Earth;* which is very applicable to Cyrus, who would have found it a very difficult matter, to have conquer'd the Chaldeans, without the divine Assistance, which he had, tho' he knew not of it: But not at all to our Saviour, who being God, could have no reason to be discourag'd at the great Work of Man's Redemption; the unavoidable Difficulties of which he was fully before-hand acquainted with, and who actually fail'd, to outward appearance fail'd, before any considerable part of the Earth receiv'd his Law. From hence I thus argue, No reason can be assign'd why St. Matthew should leave out part of this Prediction, but because it was not applicable to our Saviour; if it was not applicable to our Saviour, it must

must be to some other Person, for the Words are are neither foisted in, nor redundant or insignificant in the Place, therefore of the same Person the other parts of this Prophetic Character must be understood; and therefore there must be allow'd a double interpretation; One, as all the Words belong to *Cyrus*; the other, as part of them belong to our *Saviour*, both design'd by the same Spirit which directed the Prophets and the *Evangelists* hand. I shall instance but in one more place, which I think will put it out of dispute, that those *Prophecies* of *Isaiah*, which are produc'd by the Writers of the New Testament, are to be understood in a different Sense in the New, than in the Old; except part of the 52d and the 53d Chapter, which I think is to be understood the same way in both. *The Spirit of God is upon me, because the Lord hath anointed me to preach good tydings to the Meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound to proclaim the acceptable Year of the Lord.* Thus far our *Saviour* read, when he went into one of the Synagogues of *Nazareth* on the Sabbath Day, a Bible was presented him, which accidentally opening at this Place of the Prophet *Isaiah*, he read it to them, and shutting the Book told them, *This Day is this Scripture fulfill'd in your Ears*: The Words in the Evangelist vary a little from the Prophet's Words, *The Spirit of Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruis'd, to preach the acceptable Year.* This, blessed *Jesu*, thou hast done sufficiently, as long as thou wast on Earth, thou didst Preach the Gospel to the Poor, the Rich having something else to do than to take care of their Souls; were too Proud or too Busy, to become the

Isaiah 61.

Luke 4. 18.

the hearers of the Word. Thou didst heal the broken Hearted, and all that came to thee in humble sorrow for their Sins found, and still find, O Lord, a Balm to cure the deepest Wounds of Sin; thou didst Preach Eternal Redemption to those who were in a manner *Captives* to their Lusts; if they were desirous to be set at Liberty, thou didst endeavour to enlighten the minds of the blind People the *Jews* with the rays of thy Truth, but they shut their Eyes the closer, and resolv'd to remain in Sin and Ignorance: Thou didst set at Liberty all those poor Wretches, who bruise'd as it were by the Chains of their Sins, made their complaint unto Thee and desir'd Relief: Thus were the Prophets Words fully accomplish'd by our *Saviour*, and yet they were true of the Prophet himself, *For the Spirit of the Lord was upon him, tho' in a different manner and a lower degree than in our Saviour. He was anointed by God to Preach good Tidings to the Meek, i.e. as Nanavim signifies to the afflicted Captives, he was sent to bind up the broken hearted;* and this his reviving Predictions did after his Death, without which they would have sunk into despair, and not have been able to hold out 70 Years of oppression. *He proclaim'd Liberty to the Captives, and told them the Persons Name who should bring it them, and set open their Prison-doors. He proclaim'd the acceptable Year of the Lord, the time when God would be reconcil'd to his People, lay aside his Anger against them, or Pour it on their Enemies Head. Here our Saviour stopp'd, as well knowing he was no farther concern'd in the Prediction, which belong'd to the Prophet only; for He was to Comfort all that mourn'd in Captivity, he was to give them Beauty for Ashes; that is, turn their Sorrow into Joy; to assure them they should be restor'd to their own Country, and become a Plantation of the Lord, and that they should build the old waste places*

Goussier

and raise up the former desolations, and repair the waste Cities, the desolations of many Generations; than which if any one can find out Words more expressive of that wretched condition in which the Captives were likely to find their Country on their return, I shall readily acknowledge him an excellent Linguist. And now to reason a little on this Head; were not these Words spoken to the Jews of his time by *Isaiah*, and could they think he would say *the Spirit of the Lord is upon me*, and not speak of himself? 'tis as natural to suppose he means himself, as that *Virgil* does so, when he says, *Arma virumque cano*: does not *Nanavim* signifie the afflicted, and *Basar* to bring good News or glad Tydings? does not *Shevuim* in the first and proper signification denote such as are in Captivity, and *Dedor* liberty and freedom from confinement, and did not *Isaiah* do all this? Why then must not the Words be understood of *Isaiah*, when the Prophet in the Verses before and after this Quotation, is actually speaking of the *Jewish Captives*; Why? because our Saviour says in the Gospel, *this Day are these Words fulfill'd in your Ears*; which is as much as if he had told them in plain Terms, (say some) the Words which I have Read to you were spoken by the Prophet concerning me, and in me only have their accomplishment. But the Expression of *being fulfill'd* I take to be so far from confining the Words to our Saviour only, that they plainly prove they are in a lower Sense to be understood of another Person. As if he had said, *I have read to you part of the Prophet Isaiah*, wherein he speaks of himself as inspir'd by God, on purpose to keep up the Hearts of his Country-men when they should come into Captivity, by giving them repeated assurances that they should be deliver'd and restor'd to their own Countries. The Words he made use of on this occasion are true of *him*, but in *me* alone they

they have their full Completion: *He* Preach'd to the Poor afflicted Captives, but the Word farther signifies, in the design of the Holy Spirit, those that afflict themselves with sorrow for their Sins; and in this Sense they belong to *Me*, for I am sent by my Father, *εὐαγγελίζεσθαι τοῖς πόνοις*, to Preach glad Tidings of Salvation to the Poor in Spirit, to all that repent and are sorry for their Sins. *He* was sent to bind up the broken-hearted, and so he did, comforting the *Jews* in the midst of their Calamities, and buoying up their Spirits with the Promise of Redemption. But, as Hearts may be broken by inward sorrow, as well as outward affliction, in this Sense of the Word, *I alone was sent to administer consolation to all those who labour under the Burden of their Sins*: *He* was sent to proclaim Liberty to the *Babylonian Captives*; but there are *Captives* of another Nature, and a quite different sort of Liberty, and to *these I alone am sent to preach Deliverance by my Father*. *He* was sent to tell the *Jews*, that *Cyrus* should come and set open their Prison-doors for them; *I*, to those who had been kept in Chains by their Sins, that they were sadly bruised with the weight of them. *He* was sent to proclaim the acceptable Year of the Lord, the Year of complacency to the Lord, in which he would be reconciled to his People, and restore them again to his Favour; But, *Shenath Ratzon Ladonai* may signify also the Time of God's Reconciliation to all Mankind; and in this Sense it was fulfill'd in me alone. From hence I think it appears, that there must of necessity be allow'd two different Senses in those places of this Prophet, refer'd to in the New Testament; even there where the Writers of the New use this Expression, *this or that was done, that it might be fulfill'd which was spoken by the Prophet*: And why not therefore in that famous place, *The Lord himself shall give you a sign, Behold,* Chap. 7.

a Virgin shall conceive and bear a Son, and shall call his name Immanuel; Butter and Honey shall he eat, till he know how to refuse the Evil, and choose the Good; For before the Child shall know to refuse the Evil and choose the Good, the Land that thou abhorrest shall be forsaken of both her Kings. If this must be understood only of our Saviour, and these three Verses belong to him solely, why did the Evangelist quote only part of them? How could the Birth of a Child, so many hundred Years afterward, be a sign to King Ahaz, that the Confederates should not prevail against him? If this be the Prophet's sole meaning, let us lay it all plainly together, and see whether it will bear English. Behold, O Ahaz, the Lord himself, since you will not ask one, will condescend to give you a Sign, in order to confirm you, that you shall not now be destroy'd by the Syrians and Israelites: Behold, 800 Years hence a pure Virgin shall conceive a Son, and he shall be God incarnate: He shall live on the ordinary Food of the Country, till he can distinguish between Good and Evil; which particular circumstance I mention, because before he can distinguish between Good and Evil, that is, within 800 Years, the Land of Israel, which thou at present so much darest, shall be forsaken of both Rezin and Pekah. Thus absurdly must the Prophet be suppos'd to talk, if his Words must be understood of our Saviour only; and thus, or worse, do the generality of Commentators make him speak. Let us hear a few of them. 'Behold, a Virgin shall conceive a Son, and shall call his Name Immanuel; Butter and Honey shall he eat, till he know how to refuse the Evil and choose the Good; for before this Child Immanuel is born, and grown up to some Years, he, as God, shall deliver Jerusalem from the two Kings thou art so much afraid of. Would not such a Sign as this leave the dejected King in as great uncertainty, as it found him in? What satisfaction could it be to him, to

Hieronymus
Haymo.

to hear that he should be deliver'd from his Enemies, before a Child, to be born 800 Years after, should be wean'd, and come to the First dawnings of Sense? The Expression, *before he know to refuse the Evil and choose the Good*, denotes a short Period of a few Years, Three or Four at most; and yet the Child who was to be the Sign of this Deliverance, was not to be Born till many hundred after. 'Before he is born (says 'another) and have tasted Butter and Honey, the 'Land of *Judah* shall be sensible of his Assistance. *Munster, Clarius.* 'As if the Prophet had said, Behold, a Child shall be 'born 800 Years hence, and shall be call'd *Im-* 'manuel; and before he is born, you shall be de- 'liver'd sometime or other within that Space; which 'must needs be great Consolation to *Ahaz*. Before *Vatabl. Forerius, Em. Sa. Menoch, Tirinus.* the Child shall know how to refuse the Evil; that is, before the Lord shall appear in the Flesh; before he shall be a Child: But when that should be, if the Prophet did not explain to him, he must needs be under the same dismal apprehension of being conquer'd; and if he did, it was much the same with him, because, to hear of being deliver'd sometime or other, in the space of so many hundred Years, was not likely to settle his Mind, or give him any solid foundation of security. Of these and the like Interpretations take the Judgment of *Sanctius*: 'As for those *ad loc.* 'who say, before *Immanuel* shall be born, the King- 'doms of *Syria* and *Samaria* shall be destroy'd; that is, before 800 Years, they promise nothing extraordinary: for it would be greater wonder if they should continue so long, since no preceding Governments subsisted so long a time as 800 Years; especially if we consider, that the Prophet does not speak of the Kingdom, but of those two Kings who were kill'd in a short time afterward, and their Dominions annexed to *Assyria*. Who would doubt, but both those

those Monarchs would die before the Birth of *Immanuel*? Or what comfort could it be to the fearful King, to be assur'd of Deliverance so undetermin'd as to time? Therefore *Sanctius* takes another course, and will not allow the same Child to be spoken of in both Verses: As if the Prophet had said, Behold, in future Ages a pure Virgin shall conceive and bear a Son, and shall call his name *Immanuel*: And as a proof of this, before the Child *Mahershalalchashbaz* shall be wean'd from his Mothers Breast, your Enemies shall be destroy'd. But this, I think, gives a different turn to the Prophet's Words than he design'd; For the birth of *Immanuel* was to be the sign of this Deliverance; but this makes the Deliverance a sign of his Birth; besides, that *Hanagar*, in the Seventh Chapter, may signify any Child in the World, as well as one whom the Prophet as yet has not spoken one Word of. And thus the difficulty is avoided by others, who think that the Prophet does not speak of any one particular Child, but of *Children* in general. 'Before the Children, who shall next be born, 'are able to distinguish Evil from Good, the Land 'which thou hatest shall lose her Kings. But besides, that this is putting such a meaning on the Word as it will not bear, this Interpretation makes the Prophet talk as absurdly as the common one. 'Behold, a 'Virgin shall conceive, and bear a Son, who shall be 'called *Immanuel*, and be fed with the common Diet 'of his Country; For before the Children, which 'shall next be born, come to be wean'd, or are able 'to distinguish Good from Evil, the Land shall be 'forefaken of both her Kings: That is, He shall eat the common Provisions of the Country, till he knows how to refuse the Evil and choose Good: for before other Children know how to refuse the Evil and choose the Good, the Land shall be forsaken of her King;

King; which makes the Prophet give a reason *mal à propos*. There remains one more way to avoid the Incoherence visible in the foregoing Interpretations of these three Verses; and that is, by supposing the Prophet, by *Hanangar* in the *sixteenth* Verse, to mean his *Gataker*. Son *Searjasub*, whom he was order'd by God to take with him when he went to *Abaz*. Behold, O *Abaz*, the Lord himself will give you a sign that you shall be delivered, A Virgin shall Conceive and bear a Son, and call his Name *Immanuel*; and tho' he shall be what his Name signifies, God and Man, yet Butter and Honey shall he eat, live upon the ordinary Diet of his Country, till he know how to refuse the Evil, and choose the Good: Which I mention, because before *this Child* here present knows how to refuse the Evil and choose the Good, the Land by which thou art vext, shall be forsaken of both her Kings. This is the most plausible Interpretation I have met with; but then as the same Objections lie against this, as against the rest, that the Birth of a Child 800 Years afterwards, could not be a sign to *Abaz*, that he should be deliver'd out of the Hands of the *Confederates*, which is manifestly the Design of the Prophet in this Place; So there are some peculiar Objections which cannot easily be got over, for, as *Calvin* says, if the Prophet had design'd any particular Child (besides that of whose Birth he is speaking) especially if he had meant his own Son, who was then by him before the King, he would in all probability have added *Hazze* to *Hanangar*, before *this Child* knows how to refuse the Evil. And secondly, The Period describ'd by the Periphrasis of a Child's knowing to refuse the Evil and choose the good, cannot exceed the space of above three or four Years, because in the next Chapter he makes use of a like Expression, Before the Child shall have knowledge to cry, My Father and my Mother, which in most

most Countries is a great deal sooner, and never later in any; and very probably *Searjasub* was older than that already. But now since I have shewn that there is a necessity of allowing a double Interpretation, even in those places which are cited in the *New Testament* with *ἵνα* or *ὅτιν πληρωθῇ*, why may not the same be allow'd here also? Why may we not suppose that God designing to give King *Ahaz* a convincing Proof or Sign that he should not be conquer'd by the Confederate Forces, which were in full March against him, told him, 'That a Woman should conceive a Son, and his Name should be call'd *Immanuel*, *God with us*; and as sure as he was call'd so, would God be propitious to him; and before this Child should be three or four Years Old, both those Kings, he stood so much in awe of, should be destroy'd? Why. I say, may we not suppose that God designing to give *Ahaz* such a Sign, directed the Prophet to make use of such Expressions as should at the same time signify that and a far more glorious Birth? And thus I find the Words translated by *Castalio*, *Behold there is a certain Woman now with Child, who shall bear a Son, and shall call his Name Immanuel, because he shall be a Sign that God will assist us. This Child shall eat Butter and Honey in his Infancy, till he comes to be able to distinguish between Good and Bad: For before he comes to that Age, this City shall be delivered from the Siege of these two Kings.* This differs a little from the turn I have given the Words in my Comment on them, but may serve to shew that *Grotius* is not singular in understanding them of a Child born about that time: This may look like giving up to the *Jews* this Illustrious Prophecy, but I hope to prove by and by, that it is so far from yeilding up the Place, that it is only directing the Cannon right, and giving them such a Position as will annoy them the more.

But

But there are two Propositions advanced by a late Learned Author, which intirely explode this method of Interpreting Scripture. First, *That the Style of the Prophet is always single and determinate, and not capable of those double Intentions and Typical Interpretations, which most of our late Christian Expositors are so full of upon all occasions.* Secondly, *That the Prophetic Style is not always intire, continu'd and coherent, through one series of Reasoning, or Succession of Events, but is sometimes, at least in the present Order of the Prophecies, short, abrupt and disturb'd, by the coming on of other Matters of a very different Nature.* The first of these Propositions is founded on the last, for it is impossible to maintain this determinate *Unity of Sense*, without allowing an extravagant latitude of changing the Person, or Subject, and overlooking the Connexion. And accordingly, if we cast an Eye on Mr. Whiston's *Collection of Scripture Prophecies*, at the end of his *Essay on the Revelations*, we shall find he deals with *Isaiah*; making sometimes a single Verse an intire Prophecy; sometimes two, and sometimes three or four: Thus the four first Verses of Chap. 29. belong to the Destruction of *Jerusalem* by the *Romans*; the next four to the Destruction of the *Turks* at *Hermageddon*; and rest of the Chapter he leaves us to apply to the Times to which it belongs, *viz.* the *Assyrian* Invasion, of which the Prophet speaks from the beginning to the end. When the *Turks* are to be destroy'd at *Hermageddon*, I know not; but since the Destruction of *Jerusalem* by the *Romans*, near two thousand Years are elaps'd, and yet the *Turkish* Empire stands. Let us then suppose the Prophet to speak thus to his Countrymen: 'Above eight hundred Years hence, this abominable City *Jerusalem*, shall be destroy'd by the *Romans*, who shall level her with the Ground; and some thousands Years after that,

Whiston's
Accomplish-
ment of Scrip-
ture Prophecies

P. 306.
P. 325.

the *Turks*, who will not exist many Ages, yet shall be destroy'd at *Hermageddon*. Would they not have taken him for a Madman instead of a Prophet, had he talk'd to them at this rate? and yet thus he must have talk'd, according to Mr. *Whiston's* account of him. For the fifth Verse, where this Prophecy relating to the *Turks* begins, is connected by *Vau*, and, to the four first belonging to the *Romans*; and, after all, there is not one Word here of destroying any Body but *Sennacherib's Army*: For by *bringing her down*, and making her *speak out of the Dust*, is only meant reducing *Jerusalem* to great straits. Once more: The first twenty Verses of the twenty-fourth Chapter belong, says Mr. *Whiston*, to the *Destruction of Jerusalem by the Romans*. The twenty-fourth Verse makes up a Prophecy by it self, concerning the *future Restoration of the Jews to their own Country*: And yet from the 17th to the 24th of this same Chapter, are to be understood of the *Destruction of the Turks*, and of *Antichrist*. So that the same Verses may be understood of the *Jews* and the *Turks*, and the *Destruction* of both is foretold in the very same Words; which cannot but appear mighty strange to me, who have spar'd no Pains to search into the Meaning of the Words, and find the Prophet speaks of nothing else but the great Ravage the *Assyrian Army* should make in *Judea*, and of the *Destruction* of that same Army: And what adds to my Astonishment, is, that of all the Commentators I have perus'd, which are not very few, tho' they are most of them Sagacious enough to find out the Day of Judgment, of which the Prophet, I dare say, never thought, there is not one, *tam emuncta Naris*, as to smell out the *Turks* here, or *Antichrist*, or *Hermageddon*. Now if such a Liberty may be allow'd of putting what Sense we please on proper Names, and entirely neglecting the Connection

nexion of an Author, there is scarce a Poet, or Historian, but may set up for a Prophet. *Virgil* not only at this rate prophesied of the Birth of our Saviour, *Jam redit & virgo, jam nova progenies cælo demittitur*, but has given us a Prophetic History of him: One who was very well vers'd in the Writings of that great Poet, having writ the Life of our Saviour in *Virgil's* Words. At this rate, we may say, he plainly foretold the Murder of our Royal Martyr: *Virgilium Evan gelizans*

—*Bello audacis populi vexatus & armis,
Finibus extorris, complexu avulsus Iulii,
Auxilium imploret, videatque indigna suorum
Funera, nec, cum se sub leges pacis iniquæ
Tradiderit, regno aut optata luce fruatur,
Sed cadat ante diem*—

These Words are as plain a Description of the hard Fate of that unhappy Prince, as could have been made by an Eye-Witness of his Tragical End; but by looking into the Author himself, and considering what precedes, and what follows, we find he had no such distant Views, and only makes Queen *Dido* heartily curse her unfaithful Lover. At this rate, we may say, he foretold the finding out the most celebrated Specific for a Fever, the *Jesuit's-Bark*; because he says,

*Hi motus animorum atque hæc certamina tanta,
Palveris exigui jactu compressa quiescent?*

Georg. lib. 4:

What Words can better express the allaying the violent Motion of the Blood, and the Disorder of the over-heated Spirits? And yet, if we read the preceding and subsequent Lines, we shall find the Poet describing the eager Skirmishes and warm Rencoun-

ters of inrag'd Bees. This is enough to shew the Unreasonableness of taking some of the Words of any Writer, and applying them to a Person or Action, without considering the Series of the Writer's Reasoning, whether they belong to such a Person or Thing, or not. But I shall now more directly prove against Mr. *Whiston*, That the Prophetic Style (I mean of *Isaiah*, for at present I think my self no farther concern'd) is alway *Intire, Continu'd and Coherent, thro' one Series of Reasoning, or Succession of Events*. That is, as I beg leave to express my self, Whatever Subject he discourses of, he goes thro' with it, and never suffers any new Matter to interrupt him, till he has quite done with it; and when he passes to another Subject, he gives plain Notice of it, and keeps to it: And this will oblige me to give a Compendium, or short Summary of the Predictions of *Isaiah*.

Chap. 1.

In the first Chapter he prophesies, in general Terms, of the Devastation of *Judea* by *Sennacherib*; and foreseeing that Calamity would not prove effectual to their Reformation, he threatneth them with the *Babylonian Captivity*, by which God would purely purge away their Dross; promising to those who should be mended by it, a happy Restoration. In the next the same Subject is continu'd, tho' it was probably deliver'd at another time, because there is a Title prefixt to it, which shews that it was the Subject of another Revelation. Very likely he spoke it the next Day, while the former was still fresh in their Minds, because it begins with the Particle *Vau*, which I cannot think idle, or insignificant in this place. He promis'd, at the later End of the first Chapter, That the Good should be redeem'd out of Captivity: In this he tells them, They should not only be Redeem'd, but rise to the same flourishing Condition

dition as before: The Temple should stand again on the Mountain of the Lord, and People flock to it from every Quarter. Then he tells them, He would not have suffer'd them to be carry'd into *Captivity*; had it not been for their crying Sins; and then describes that Destruction in Parabolical Terms, advising them not to think to escape it by their own Strength, or any other Human Power; 'For, behold, God, before that time, would take away
 ' from them every thing which they might be apt to
 ' depend on; he would give them weak Princes, and
 ' oppressing Magistrates, and send Divisions among
 ' them, to prepare the Way for their Destruction,
 ' and make their Conquest more easy, because of
 ' their open flagrant Sins, and the Pride and Extravagance of their Women. And this Destruction should fall so heavy on the Men of *Judah*, 'That
 ' their surviving Numbers should bear no proportion to the Women; but those who should be preserved, shall be restor'd to their own Possessions, and flourish under God's Protection, when he shall have wash'd away the Filth of the Daughters of *Zion*, and have purg'd away the Blood of *Jerusalem* from the midst thereof, by a long *Captivity*. Then he complains of the unsuitable Returns made by the *Jewish* Nation, under those great Advantages they enjoy'd above the rest of the World, by the Parable of a well-cultivated Vineyard, assuring them, that for their Sins they should be carry'd into *Captivity*, and describing the Strength of their Enemies, whom he design'd to make use of to execute his Vengeance upon them. In the next Chapter he receives a fresh Commission from God, who in a Vision reveal'd himself to him, with all his Heavenly Attendants about him, and commanded him to tell the *Jews*, That they were a stupid, insensible Generation, and

and notwithstanding all the Threatnings of God would continue to be so, till their Land was laid desolate; which it should certainly be, tho' God design'd to preserve a Remnant of them, which should flourish once more in the Land of *Judah*.

C. 7.

And now he begins a new Subject. In the Reign of *Abaz* the united Forces of the Kings of *Israel* and *Syria* came against the Kingdom of *Judah*, fully resolv'd to make a compleat Conquest of it, which alarm'd the timorous King to such a degree, that God vouchsafed to send his Prophet to assure him of his Protection; which if he doubted of, he might ask what Sign he pleas'd, and it should be given for his Confirmation. *Abaz* stubbornly refuses to ask a Sign, yet God gives him one, and takes care to have it so worded, that it should at the same time prefigure a more Glorious Deliverance of all Mankind from a more dangerous Enemy: However, tho' God was so gracious as to rescue him for the present, yet he foretels that God would sometime after bring upon him the *Assyrian*, who should ravage his Country, and destroy great Numbers of the Inhabitants. He mentions the Birth of the same Child, who was to be a Sign to *Abaz*, that the Confederates should not at this time prevail against him, and threatneth them, as in the former Chapter, with the *Assyrian* Forces. Then he directs them how they should behave themselves when the *Assyrian* should come upon them, and describes the wretched Condition of the poor Inhabitants of the open Towns and Villages, who should be driven from their Homes, and undergo a great deal of Misery. Nevertheless their Condition should not be so desperate as that of their Brethren of *Israel*, who should be carry'd away into Captivity by two successful Invasions; for tho' the Clouds over their Heads should for a while look black and dismal,

C. 8.

C. 9.

dismal, yet the Storm should blow over, and the *Assyrian* Army be destroy'd, upon the account of the exemplary Virtue of King *Hezekiah*. Thus far, concerning his own Nation directly; he steps aside a little to foretel the Fate of their Brethren of the *Ten Tribes*, who should be set upon by the *Syrians* on one side, and the *Philistines* on the other; and tho' they suffer very much, God would not have done with them so, but continue to make them feel the severe Effects of his Anger, because of their unparalll'd Wickedness.

He returns to his own Nation, and denounces War against it, names the *Assyrian*, whom he calls the Rod of his Anger, the Instrument he design'd to use in Chastising his People; which when he had executed, he design'd to punish him for his Presumption in hoping to destroy his People Root and Branch. This was beyond his Commission; for God intended to preserve a Remnant of them, and therefore promises, when he has made them smart a while, to take away the Burden from off their Shoulders, and the Yoke from their Neck, for the sake of *Hezekiah*, under whose happy Reign the *Jews* should flourish again, enjoy Peace and Prosperity, and the Land again be peopled by Foreigners as well as Natives, who shall return to their own Country from every Quarter, into which the Terror of the *Assyrian* Arms had driven them. And when they should be settled in a peace-
C. 10.
C. 11.
C. 12.

Thus far his Predictions have been confin'd to the Sons of *Jacob*: And now he takes a Flight to distant Countries, foretels the Overthrow of the *Babylonian* Empire.
C. 13.

- C. 14. Empire by the *Medes* and *Persians*, and gives the Reason why Providence design'd to bring about so great a Revolution, because he was resolv'd to take pity on his *Captive* People, and restore them to their own Land. Next he foretels the Destruction of the
 C. 15, 16. *Moabites*, a Nation bordering on *Judea*, an inveterate
 C. 17, 18, 19, Enemy to the *Jews*. The Fate of *Syria*, of *Ethiopia*
 20. and *Egypt*, are the Subject of the four following Chapters, which he may be suppos'd to Prophesie, to comfort the *Jews* with the pleasing News of the Destruction of their Enemies, and of those that were their Friends; to bring them to depend on God only, and not on Human Assistance in times of Danger.
 21. He touches again on the Subject of *Babylon's* Overthrow, and pronounces Judgments against the Inhabitants of *Dumah* and *Arabia*. He threatneth *Jerusalem* with a Siege, very probably by *Sennacherib*, and foretels the turning out of *Shebnah*, and substituting *Eliakim* in his room. Then he foretels the Desolation of *Tyre*, which is the Subject of that whole Chapter. And in the next he returns again to his
 22. own Country, and sets forth the miserable Condition it should be reduc'd to by the *Assyrian* Forces, whose remarkable Overthrow he foretels in the three
 23. last Verses; which gives him occasion to compose a Triumphant Song suitable to that joyful Occasion; in which he ascribes their Deliverance to God, and makes the *Jews* acknowledge, that it was not the Strength of their Walls, or the Courage of their Soldiers that sav'd them, but God, who surrounded their Walls with *Salvation*, and made them impregnable by the Enemy. And at the latter End advises
 24. them to enter into their Chambers, and rely securely on him; for he would make such a Slaughter among the *Assyrians*, that the Earth should not be able to soak in their Blood, or cover their Carcases. Then
 25. shall
 26.

shall the *Assyrian* Tyrant be brought down, and C. 27.
the Inhabitants of *Jerusalem* rejoyce in God's Protection, and flourish again, and grow as populous as before this *Assyrian* Invasion; for God will not deal with his own People so severely as with other Nations; he is oblig'd to Chastise them now and then, as he design'd to do by the hand of *Sennacherib*, and make them sensible that their Behaviour was not such as was pleasing to him: But he would recall all those to their own Country, who had fled for shelter into other Nations, and give them an Opportunity once again to appear before him in his holy Temple.

He begins a new Prophecy against the *Israelites*, 23.
and threatneth the *Ten Tribes* with Captivity, promising the remaining *Two* Security for that time: But foreseeing that they would degenerate, and become as wicked as their Brethren, that they would be Obstinate and Head-strong, Stupid and Incredulous, that they would ridicule God's Prophet, and make a Jest of his Judgments denounc'd against them, he tells them, *God would lay in Sion a pretious Corner-stone a sure Foundation*, to which whoever would resort, and depend on him, should be preserv'd; but the rest of the unbelieving Sinners should be involv'd in that terrible Calamity which God design'd to bring upon them; which he expresses more plainly in the next Chapter, assuring *Jerusalem* that he would cause her to be 29.
Besieg'd, and reduc'd to a very low Condition; which when he had done, he would destroy the numerous Host which invested her, and make them vanish away out of their sight suddenly, like the Fantastic Representations of a Dream, when one awakes; and then their Eyes shall be open'd,
e and

C. 30.

31.

32.

33.

and they shall be sensible of God's Kindness to them, and rejoyce in the *Holy One of Israel*. He pronounces *Wo* against the *Jews*, who hearing of the Approach of *Sennacherib*, and unmindful of God, were for sending to *Egypt* for Assistance; which he tells them should be in vain; that the only way to escape, was to resign themselves over to his watchful Providence; but they said *No, but we will flee upon Horses; therefore shall ye flee*, and be driven up and down the Country, and be destroy'd by one Party or other of the *Assyrians*: But God will be gracious to those who in Confidence of the Divine Protection retire to *Jerusalem*, whom he will deliver and prosper afterward, and make them abundant Amends for the Difficulties they struggled with during the Siege: *For thro' the Voice of the Lord shall the Assyrian be beaten down*. The same Subject he handles in the succeeding Chapter, pronouncing *Wo* to those who were for sending to *Egypt* for Help; promises to defend *Jerusalem*, foretells the Slaughter of the *Assyrian* Army, and the Flight of *Sennacherib* to his own Country. The Prophet foretels the happy Reign of *Hezekiah* in the next, and alarms the Women of *Judea*, acquainting them, That tho' they liv'd at Ease at present without any Care or Anxiety, the Time was coming, when heavy Calamities should befall them; but at last God would turn his Hand, and resettle them in *peaceable Habitations, and quiet Resting-places*. He denounces *Wo* against *Sennacherib*, describes the Desolation and Misery he should bring on their Land, the Sight of which should move God to Compassion, and make him step in to their Defence. He describes them insulting over the defeated Army, and

and promises they shall see no more their numerous Squadrons, nor hear their deep-mouth'd, hoarse, barbaric Voices; and represents the Inhabitants of *Jerusalem* gathering the Spoil of their slaughter'd Foes. He calls upon the Nations to take notice of this remarkable Overthrow, threatens *Idumea* with Desolation about the same time, which he calls *the Day of the Lord's Vengeance, and the Year of Recompences for the Controversy of Sion*. And in the next describes the happy Condition of the *Jews*, after the Defeat of *Sennacherib's* Army. Then he subjoyns the History of that Invasion, the Consternation of King *Hezekiah*, when he heard the blasphemous Rhodomontade of the *Assyrian* General *Rabshakeh*, his Behaviour toward God in that critical Juncture, God's comfortable Message to him by *Isaiah*, the Slaughter of his Army by an Angel, and gives an Account of a dangerous Distemper the King fell into about the time of *Sennacherib's* Invasion, of which, when to Human Appearance he was past Recovery, God promises to cure him, and makes the Sun go back to convince him that he would be as good as his Word. This Recovery of *Hezekiah*, and the surprising Retrogradation of the Sun, brought Ambassadors from *Babylon* to Congratulate the King's Health, and enquire of that Miracle; at which the King was so transported, that he shew'd them all the Riches of his Exchequer, and the Curiosities of the Country, every thing that was Extraordinary in every part of his Dominion: A piece of Vanity and Weakness which God so far resented, that thence he took occasion to foretel the *Babylonian* Captivity, which is the Subject of all the following Chapters, except part of the 32d

C. 34.

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and the 53d, which I look upon as one entire Prophecy of the Sufferings the *Messiah* was to undergo; not applicable, as *Grotius* thinks, to *Jeremiah*, or any other Person that ever appear'd on the Stage of the World.

And now I shall shew the Weakness of those Arguments on which Mr. *Whiston* endeavours to establish this *Unity of Sense* in the Prophetic Writings. First, says he, *A single and determinate Sense of every Prophecy is the only Natural and Obvious one; and no more can be admitted, without putting a Force upon plain Words, and no more assented to by the Minds of inquisitive Men.* This I allow to be true, where the Author, or Writer of Prophecies has so express'd himself, that his Words cannot, without manifest Violence, be apply'd to more than one Person, and where he has not given any Intimation that he had other Views. The Words of an Author are the only Means we have to know his Meaning by: But if his Words be such, that they exactly agree to two distinct Persons living at different times, and he positively assures you, that he had both in his Mind, or Prophesied of both; when he made use of such Expressions, as consider'd together with what goes before and after, would naturally point out such a one; but consider'd by themselves, in their proper and genuine Signification, describe another, What Objection can be made against it? This is the Case. The Spirit of God is the Author of the Writings of the Old and New Testament, the Persons, whose Names they bear, being only Instruments us'd by the Holy Spirit to make known God's Will to the World. The *Messiah*, who was to be sent into it, when all Things were prepar'd for his Reception, was

was to be before hand so describ'd, that when he came, he might be known by those who were conversant in the Antient Records of the *Jews*, and were not blinded with Prejudice; but yet not so plainly describ'd, but that he might remain, as it were, *Incognito* to the greatest part of that Nation he was sent to, since otherwise his Death could not have been brought about, which was absolutely necessary for the Redemption of Mankind; and therefore St. Peter tells the *Jews*, *I know that through Ignorance ye did it; that is, kill'd the Lord of Life: To this End it was necessary, that the Prophecies relating to the Messiah should be so contriv'd, as when fulfill'd, to be plain and convincing, but to remain under a Veil as it were before, because if they had been clearly Reveal'd, some of them must have hinder'd their own Completion. Therefore when this, or any other Prophet was to speak of any Person, or Thing, which carry'd any faint Resemblance of what the Messiah was to do or suffer, he spoke of that Person or Thing in such a manner, that the Words should be equally, and sometimes more applicable to our Saviour, than the Person or Thing first in the Intent of the Writer. Thus Moses speaking of the manner in which the Israelites were to eat the Paschal Lamb, is directed by the Spirit of God to make use of such an Expression as should at the same time signify a remarkable Circumstance of our Saviour's Death, In one House shall it (the Paschal Lamb) be eaten; thou shalt not carry forth ought of the Flesh abroad out of the House, neither shall ye break a Bone thereof. And it is recorded in the Gospel, Then came the Soldier and brake the Legs of the first [Thief]*

Acts 3. 17.

Exod. 12. 46.

John 19. 31

[Thief] and of the other that was Crucified with him: But when they came to Jesus and saw that he was dead already, they brake not his Legs, but ran a Spear into his Side, and forthwith came thereout Blood and Water: And this was done that the Scripture should be fulfilled, a Bone of him shall not be broken. Here I fix my Foot, because the Place is plain, and every Reader may at first sight see, that the Words of Moses must be allow'd a double Interpretation, one referring to a Beast, the other to the Son of God. If there be but one determinate Sense of every Prophecy, and no more can be admitted, without putting a Force upon plain Words, then either this is no Prophecy at all, and then St. John the Evangelist is in the wrong for referring on this occasion to Words written by Moses, who never thought of any such thing when he wrote them; or else the Words, as they stand in Moses, must be understood of our Saviour; and yet it is plain, that they cannot be understood of our Saviour there, because he is speaking of an Animal, which was to be devour'd within Doors, and none of his Bones to be broken. And thus I maintain the Prophet Isaiah, whenever he speaks of the Messiah, speaks of himself, or some other Person or Thing, which bore some Resemblance to the Character and Figure he was to make in the World, in such Expressions as consider'd abstractedly from the Context, are equally and very often more true of Christ, than the Person or Thing first in his Intention. And now let any inquisitive Man consider the plain Text of Moses: Is it impossible for such a Man, without a mighty Byass on his rational Faculty, to believe that the Spirit of God, when he made use of such

Expref-

Expressions about the manner of eating the Paschal Lamb, had something farther in his View? St. John tells him it is positively so. This was done, *ἵνα πληρωθῇ*, that this part of the Scripture might be fulfill'd; the Words were verifi'd in the eating the Passover, but the full Design and Intent of the Spirit in these Words was not reach'd; he had a further Meaning in them, which was fully accomplish'd in that remarkable Circumstance of our Saviour's Legs not being broken, when the Legs of those that were Crucify'd with him were. What has Reason to object against this? Are not the Words equally applicable to both? Or is it unreasonable that the Author of these sacred Books should explain his own Meaning? Or dare we not believe an inspir'd Writer?

2. Mr. Whiston objects, If Prophecies are allow'd to have more than one Event in view, at the same time we can never be satisfy'd but they have as many as any Visionary pleases; and so instead of being capable of a direct and plain Exposition, to the Satisfaction of the Judicious, will be liable to foolish Applications of Fanciful and Enthusiastic Men. Very true, so they will; but then, I am afraid, this will fall heavy on Mr. Whiston Himself; for if there be but one determinate Sense of every Prophecy, and no more can be assented to, without putting a Force on plain Words, why does he make this Prophet speak of the Turks, Hermageddon and Anti-christ, when he speaks of the Assyrian expressly? Why does he leave the literal Sense of the Words, and talk of such Things as I have all the Reason that can be to be positive never enter'd into his Thoughts? Why is he so much a Visionair, as to apply

Collection of
Scripture Pro-
phesies. P. 364.

apply the Prophecy relating to the Restoration of the *Jews* from the *Babylonian* Captivity, to an imaginary Restoration still *future*, and make the poor Wretches expect the Completion of Predictions fulfill'd in their Ancestors many Ages ago? But then this Objection of giving a Latitude to Enthusiastics is nothing to Me, who maintain, that only in such Places as are quoted in the *New Testament*, a double Sense is to be allow'd; and have for that very Reason gone out of the common Road of Interpreters, because I found the greatest part of them more solicitous about fast'ning their own Sense on his Words, than giving the Sense he design'd by them.

3. *If this double Intention in Prophecies be allow'd by us Christians, we lose all the real Advantages as to the Proof of our common Christianity; and besides, expose our selves to the Insults of Jews and Infidels in our Discourses with them.* To this I answer, First, with Reverence to the *Jews*, that still I can make use of the same Prophecies, quoted out of the Old in the New Testament, with greater Advantage and more probability of convincing them, than can be done on Supposition of one only determinate Sense. Suppose I had a mind to prove to a *Jew*, that it was foretold by one of their antient Prophets, that the *Messiah* should be Born of a *Virgin*, and should be both God and Man? I think I could produce the Testimony of *Isaiah* with greater Assurance of Success my Way, than Mr. *Whiston's*: For if I should insist upon it, that *Isaiah* there Prophesied of our *Saviour only*, I might justly expect to be interrupted with these puzzling Demands: How do you prove that the Prophet speaks of two different Children? How could the Birth of a Child,
to

to be Born Eight Hundred Years after, be a Sign to *Abaz* that he should be deliver'd from the *Syrians* and *Israelites*? How do you prove that *Searjasub* had not exceeded the number of Years signify'd by the *Periphrasis* of knowing to choose the Good, and refuse the Evil? These Questions, I must own, would gravel me; and I should be glad to be put in a Way to answer them, upon the Hypothesis of one determinate Sense: But allowing that the Words, *Behold a Virgin shall Conceive*, are to be understood of one Child in *Isaiah*, and another in *St. Matthew*, I remove these stumbling Blocks out of their Way, and still maintain, that the Words quoted by *St. Matthew*, were fulfill'd in our Saviour only: For they are true of *Isaiah's* Son in one sense of the Word only; but the same Words consider'd abstractedly from the first occasion of them, in their genuine and literal Signification, are capable of a quite different Sense, *Behold a Virgin shall Conceive, and bear a Son, and he shall be Immanuel, God actually living among us Men*: This Sense the Words will bear: This Sense, an *Evangelist* tells us, was design'd by the *Holy Spirit*; Therefore the full Intent and Design of the *Holy Spirit*, express'd by these Words, was never exhausted (if I may so speak) by any other Person than our Saviour. The hardiest *Jew* cannot deny, that *Nalma* may signify a *Virgin*; and I will oblige the best Critic of the Circumcision to confess, that *to be call'd*, is the same, in their Language, as *to be*; hence arises a Sense very different from that in which the Words are true of *Isaiah's* Son, *Behold a Virgin shall Conceive,*
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and bear a Son, and his Name shall be call'd, that is, he shall be Immanuel, God among Men, or united to Man. Now what Exceptions can a Jew justly take at this? Will he tell me the Words were fulfill'd in *Isaiah's* or *Hezekiah's* Son, or any other Person Born in those Days? I deny it, and shew him that they are capable of a farther Meaning; and desire him to shew me any other Person, to whom, in that Sense, he can apply them. Will he tell me the only Way to understand an Author, is by considering his Words as they stand in the Context, with respect to what goes before, and what follows after? I answer, This is the only Way we have to understand the *Roman* and *Greek* Authors; but it was the Custom among the Antient Writers of their Nation, to intend something farther than their Words at first view seem'd to signify, that this farther Meaning they made it their Business to search out most diligently; which their Learned Ancestors call'd *Midrash*, and *Philo* ὑπόνοια; that they were us'd to distinguish between the *Literal* and *Mystical* Sense, calling the first *Dabar Katon*, the other *Dabar Gadol*; that one of their most Learned Critics confesses, *The Law has seven Faces*, or different Ways of being understood; and another of them takes the same Method of interpreting Scripture which I contend for, interpreting the *second Psalm*, in the first *Literal* sense, of *David*, in the Second or *Mystical*, of the *Messiah*. This I think sufficient to satisfy any Jew, that has a real Desire to be satisfy'd; and I think I proceed on a very Rational Principle. He who inspir'd the Writers of the Old Testament,

Petrus Galatinus.
Ab. Ezra ap.
Munster mu-
tas in V. T.

tament, as well as those of the New, assures us, that when he put such Words as these in the Mouth of *Isaiah*, *Behold a Virgin shall Conceive*, &c. he meant something farther by them than lies uppermost in the Words themselves, and that they were fulfill'd in the utmost Latitude of his Intention, by the miraculous Birth of our *Saviour*, Born of the *Virgin Mary*; against which, I think, there lies no solid Objection. And thus I would argue with an *Indian*, or any other *Infidel*. I would shew him first the Gospel, and acquaint him with the Matter of Fact, that our *Saviour* was really Born of a *Virgin*, and was *God* as well as *Man*; and thus I would tell him, it was foretold it should be Eight Hundred Years before his Birth, and produce *Isaiah*. If, after being instructed in the proper Signification of the *Hebrew* Words, he should tell me, Sir, I find by comparing these Words together, they must be understood of a Child Born about the time of the *Prophet*; I would desire him withal to consider, that the Words quoted by the Historian of the New Testament, consider'd by themselves, were capable of a higher Sense than as they stood in the Context; that *to be call'd* was the same, in the *Hebrew* Language, as *to be*; that the Words would fairly bear this Sense, *Behold a Virgin shall Conceive, and bear a Son, and he shall be God among Men*; that this Sense was intended by the *Holy Spirit*, as well as the other, and challenge him to produce any Person, to whom the Words were so applicable as to our *Christ*; so that the Truth of this Proposition, that in those Prophecies referr'd to by the Evangelist,

gelist, there was something farther design'd than the Words, in their first Sense, may mean, is built on the same sure Foundation as Christianity it self, even the Testimony of inspir'd Writers, who frequently say such or such a Thing was done, *that it might be fulfill'd, which was spoken by the Prophet.* And this Method of understanding the antient Prophecies, the *Jews*, in our *Saviour's* time, were fully acquainted with, which made the Argument stronger then, than it is now to their Posterity. This, I think, may be prov'd to the height of a Demonstration from that Passage of our *Saviour's* History, when reading in one of their Synagogues out of the Book of the Prophet *Isaiah*, our *Saviour* said to the *Jews*, *This Day is this Scripture fulfill'd in your Ears.* If they understood any thing of their own sacred Writings, and had Copies of them to peruse, it was but turning to the Place, and they would find immediately that the *Prophet* was speaking of himself. Why then did not some of them contradict him, and tell him to his Face, that the Words belong'd to the Prophet *Isaiah*, and not to him? What Reason can be assign'd, but this, that they had receiv'd from Tradition, that this was one of those Places belonging to the *Messiah*, and was to be accomplish'd in him, in such a Sense as the Words would farther bear, besides that in which they were true of the *Prophet* who spoke them?

4. I proceed now to examine the *Fourth* Argument of Mr. *Whiston*, by which he establishes this determinate *Unity of Sense* in the Writings of the Prophets; *Whenever our Saviour, or his Apostles*

Apostles quote the antient Prophecies as fulfill'd in the times of the New Testament, they always quote them as the real and only Meaning of the Holy Spirit: Or in other Words, That this double Sense of the antient Prophecies has not the least Footsteps in the Writings of the Apostles and Evangelists. The contrary of which I take to be fully asserted by that Expression of the Evangelists so frequently occurring in their Writings, That it might be fulfill'd; that is, that the Words us'd by the Prophets on such and such an Occasion, and partially verifi'd in those Persons of whom they speak in those places, were accomplish'd in the more comprehensive Sense of which they are fairly capable, and which was intended by the Holy Spirit, who directed the Pens of the Prophets: For instance, If the Words quoted by our Saviour from Isaiah will admit but of one Sense, then are they not to be understood of our Saviour at all; because, as they stand in the Book of Isaiah, they must of necessity be understood of the Prophet himself, who was anointed by God to Preach good Tydings to the oppress'd Captives, to bind up the Broken-hearted, to proclaim Liberty to the Captives, to proclaim the acceptable Year of the Lord, and the Day of Vengeance, which God would pour out on the Babylonians their Oppressors; but the Word which we render Meek in the New Testament, really signifies Afflicted in general; the Word which we render Captives, signifies Captives in general, and may be referr'd to those who are Captives to Sin, as well as the Babylonian Captives: Therefore, says our Saviour, these Words have their full Accomplishment in me; the full Design

Design and Purport of them intended by the *Holy Spirit*, is verifi'd in me; I am the Person who am to do every thing which the *Holy Spirit* meant in the largest and most comprehensive Sense of those Words. It was not the Business of our *Saviour* to shew how Words which were true of another Person, were fulfill'd in himself, he assur'd them that it was so, and that was enough: For who could tell better than himself, what was the Meaning of the Prophetic Writings? He, who had that *Spirit* by which they were indited, communicated to him in full measure? But this double Sense of the Writings of the Old Testament is so far from being a Stranger to the Writings of the Apostles, that St. Paul in several places plainly intimates it, and in two positively asserts it: *Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit*; which may be understood, says a late Learned Commentator, to intimate that the New Testament or Covenant was also, tho' obscurely, held forth in the Law; for he says he was constituted a Minister *πνεύματος* of the Spirit, or spiritual Meaning of the Law, which was *Christ*: But both *Letter* and *Spirit* must be understood of the same Thing, the *Letter* of the Law, and the *Spirit* of the Law. And in Fact we find St. Paul truly a Minister of the *Spirit* of the Law, especially in the Epistle to the *Hebrews*, where he shews what a spiritual Sense ran thro' the *Mosaical* Institution and Writings; so in his Epistle to the *Romans*, *But now we are deliver'd from the Law, that being dead wherein we were held, that we should serve in Newness of Spirit, and not in the Oldness of*

2 Cor. 3. 6.

Mr. Lock,
in loc.

C. 6. 7.

of the Letter. The Jews (says the same Excellent Reasoner) were held before Christ in an Obedience to the whole Letter of the Law, without minding the spiritual Meaning which pointed at Christ. Hence we may fairly conclude, that St. Paul was no Stranger to the Distinction of *literal* and *spiritual* Sense; but there are two Passages in his Epistles which put it beyond all doubt, that besides the *literal* Meaning of the Words as they stand in the *Old Testament*, in some Places there was something farther design'd by the *Holy Spirit*. As when speaking of the Story of *Agar* and *Sarah*, by which he proves to the *Galatians*, That they who are Sons of *Agar* (i. e.) under the Law given at Mount *Sinai*, are in bondage, and intended to be cast out, the Inheritance being design'd for those only who are the free-born sons of God under the spiritual Covenant of the Gospel. Which things, says the Apostle, are an Allegory, that is, something was farther design'd than seems to be express'd at first view in the Words of the History. There we find related a plain Matter of Fact, in recording of which we have the Word of St. Paul for it, that the *Holy Ghost* beside the *literal* Meaning of the Words, design'd to set forth the Bondage of the Law, and the Liberty of the Gospel; that the Jews, who stuck to the Law of *Moses* should be rejected, and those who receiv'd the Gospel be made Heirs of the Promise. Mr. Le Clerk I think denies that any such thing was originally intended by the *Holy Ghost*, that it is only a Turn which the Apostle gives to the Words of his own Head. But was not the Apostle inspir'd? And does he not in the preceding

Gal. 4. 24.
vid. Mr.
Lock's Notes.

ceding Words directly affirm, that if they would consult the Historian, they would find the same Sense in them, *Ye that desire to be under the Law, do ye not hear the Law?* Plainly intimating, that if they heard or read that Part of it he referr'd to, they would readily acknowledge the Inference he was about to draw from them: And does not *Quintilian*, who must be allow'd a proper Judge in this Case, give this Definition of an *Allegory*, *Quæ aliud verbis, aliud sensu ostendit?* How could this be, may one say, when the Words a hundred times read will only acquaint you with the Circumstances of the two Parents, and the different Fates of the Children born to *Abraham* of those two Women? To which, if I should answer, I can give no account of it; I think I should not weaken my Argument, which stands firm on Apostolic Credit: But to give my Opinion in the Matter, I suppose that these, and the like Places of the Old Testament, which were design'd by the Spirit of God to signify and obscurely shadow out any thing which was to happen in the time of the Gospel, were explain'd to them by the Writers themselves, and the Tradition thereof handed down to them from Age to Age; or else that the Prophets after their return from the *Capitivity*, for fear least the People should forget the Design of their sacred Records, made it their Business to interpret to them all those Places which were design'd to point out the *Messiah*, or any thing belonging to his *spiritual* Kingdom; which the Generality of them had so far forgot before his Appearance in the World, that when he came they did not know him. How is it pos-

possible they could have been so far mistaken as not to know the *Messiah*, if the Prophecies relating to him could not be understood of any other Person? But being capable of being understood of others, they look'd no farther than the first sense of the Words, and therefore thought him not concern'd in such Places. Not only when *Moses*, but when any other part of their sacred Writings were read in their Synagogues, *there was a Veil upon their Heart*, which was no other than their obstinate Adhesion to the *literal* Meaning of the Writings of their Prophets, without taking any notice of the *spiritual* sense of the Words; as Mr. Lock rightly paraphrases the Words of ² Cor. 3. 14, St. Paul, *Christ now he is come, so exactly answers all the Types, Prefigurations and Predictions of him in the Old Testament, that presently upon turning our Eyes upon him, he visibly appears to be the Person design'd; and all the Obscurity of those Passages concerning him, which before were not understood, is taken away and ceases. Nevertheless, even until now, when the Writings of Moses are read, the Veil remains upon their Hearts, they see not the Spiritual and Evangelical Truths contain'd in them.*^{15.}

The other Passage of St. Paul, from whence I design'd to prove that he was no Stranger to this second or farther Sense, besides the literal Meaning of the Words in some places of Scripture, is this; *It is written in the Law of Moses, thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn. Doth God take care for Oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is* ¹ Cor. 3. 9.

written. The Words, as they stand in the Law of *Moses*, certainly belong to the Care they were to take of the Animals they made use of in their Drudgery of Thrashing the Corn, which is done by Man's Labour now, but in those early Times perform'd by Oxen; and *Moses* commands, that the Oxen which were so serviceable to them, should be at liberty to eat of that Corn, which they trod out, without stinting. But *St. Paul* positively affirms, that the Holy Ghost had another Meaning in these Words, and design'd to set forth thereby the Reasonableness of providing for their *spiritual Pastors*.

But lastly *Mr. Whiston* objects, *This double Sense of the Old Testament Prophecies is a Stranger also to the most antient Fathers of the Church, and came in to salve the Prejudices or Mistakes of antient Times.* I pretend not as yet to be conversant with the Fathers, because I think the Writings of the Prophets, Evangelists and Apostles deserve the first place in our Studies; and he that reads them carefully in their Original Languages, as he will have little need, so he will have as little time to read them: For this Reason I can say little as to the Judgment of the Fathers in this Case; But *Origen* and *Jerom*, if they may not be reckon'd among the most antient Fathers, may justly be reckon'd the first and best Interpreters of Scripture; and they, I am sure, will justify me in this double Sense I contend for. That *Origen* allow'd another Sense besides the Literal one, the extravagant Latitude he gave himself that way, is so notorious, as to

to stand in need of no Proof. I shall only add these remarkable Words of *Porphyry*, the grand Enemy of Christianity, which will give us an *Idea* of the Sentiments of the Primitive Christians in this Particular. The Christians stick close to the Jewish Writings, and those things which Moses writ in a plain rustic Style, they maintain to have been inspir'd by God, and shew them to be full of surprizing Mysteries.

Euseb.
lib. 6.

Which Method of Interpretation was first begun by a Man, viz. *Origen*, who, when I was young, had this Character among all the Learned, that he was the Ark of all Erudition. *St. Jerom* tells us, after we have arriv'd at the Historical

Proam. in
Esaïam. ad
Eutocii.

Truth, which the Words in their genuine Signification exhibit, every thing must be understood in a Spiritual Sense, *post historia*

veritatem spiritualiter accipienda sunt omnia; and *Judea*, *Jerusalem*, *Babylon*, and *Moab*, *Damascus* and *Egypt*, are so to be understood, *ut cuncta queramus in sensu*, that we seek for every Sense which the Words will fairly admit.

And accordingly he gives a double Interpretation of the 13th and 14th Chapters of *Isaiah*, first expounding them of *Babylon*, and afterward of the *Day of Judgment*, which he calls erecting a *Spiritual Building* on the Foundation of *History*; in which, tho' I think him in the wrong, because he frequently is forc'd to offer Violence to the Prophet's Words,

and has not the Authority of the New Testament to bear him out; yet thus much I think I may infer, that he thought the Words of this Prophet particularly capable of another

ther Sense, besides the *literal* Meaning of them; nad tho' generally speakinghe inclines to the *spiritual* Meaning himself, he tell us that *Eusebius Pamphili* publish'd Fifteen Volumes *juxta Historicam Expositionem*. And in another place, *What shall I do?* says *Jerom*, *shall I undertake that Task in which the most Learned of this Age have been exercis'd?* I mean *Origen* and *Eusebius*, one of which boldly sallies out into the wide Fields of *Allegory*, and imposes on the Church his own Fancy for the Sense of the sacred Writers: The other promises in his Title an *Historical Exposition*, and yet often runs into the same Fault with the former; which shews not only that *St. Jerom* allow'd a double Sense, but was inclin'd to favour the *Historical*; and therefore he lay'd down this Rule to himself, *Dicamus primò juxta Historiam, deinde juxta Tropologiam*, which I wish he had always carefully observ'd. He that undertakes to interpret the Prophets, says *Cyril*, another of the Fathers, *Eos ego tum Historia accuratam rationem tum spiritualis sensus accommodationem oculo mentis idque valdè prudenter intueri oportet*; and accordingly the Title of his Notes on *Genesis* is, *Ad literam & mysticè*: And *St. Austin* confesses, that with a great deal of Ease he compos'd two Books on *Genesis*, according to the *Allegory*; but when he undertook to give the *literal* Sense of the same Book, the Difficulties appear'd to him so great, that he was forc'd to give over. And great *Chrysostom* is of the same Opinion: In many Places (says he) the Prophecies have a double Sense, which may easily be found out

Hieron. Comment. in Cap. 28. Ec.

Lib. 1. Retractionum.

Hom. 7 in 1 Corinth.

out by those who are conversant in their Writings: And St. Clement says, that all Places of Scripture ought as much as is possible to be interpreted *κατὰ λέξιν* literally: And thus the Apostles taught and commanded: And thus I have shewn that Antiquity is not so much a Stranger to the Hypothesis of a double Sense of the Prophetic Style, as Mr. Whiston imagines. But after all, if every one of the Fathers had declar'd for this *Unity of Sense*, unless they had at the same time enabled us to make Sense of the Prophetic Writings that way, I should think my self under a Necessity of waving their Authority in this Point. This, I maintain, St. Jerome has not done, nor in the Nature of the Thing is it practicable; and if any one think otherwise, I only desire him to try whether he can make *Isaiah* talk rationally and coherently, by putting that Sense on his Words which they fairly bear, as they stand by themselves in those Places where they are quoted by the Evangelists. Thus I have given my own Thoughts on this important Subject, which whoever would see more copiously handled, and with a great deal more Learning than I can pretend to, the (a) Authors referr'd to underneath will give him full Satisfaction.

Lib. 2. Constitut. Apostol.
c. 5.

(a) Grotius in 1. Cap. Matthæi. Glassii *Philologia sacra*, l. 1. p. 1. tract. 1. Hoffman *thesaur. Philol.* lib. 1. c. 2. Sect. 7. Pere de la Haye *Præfat. ad Bibl. Maxim. Var. Vers.* Tossarij *Isagog. ad Comment. in Isaiam.* Dupin *dissertation preliminar sur la Bibl.* lib. 1. c. 10.

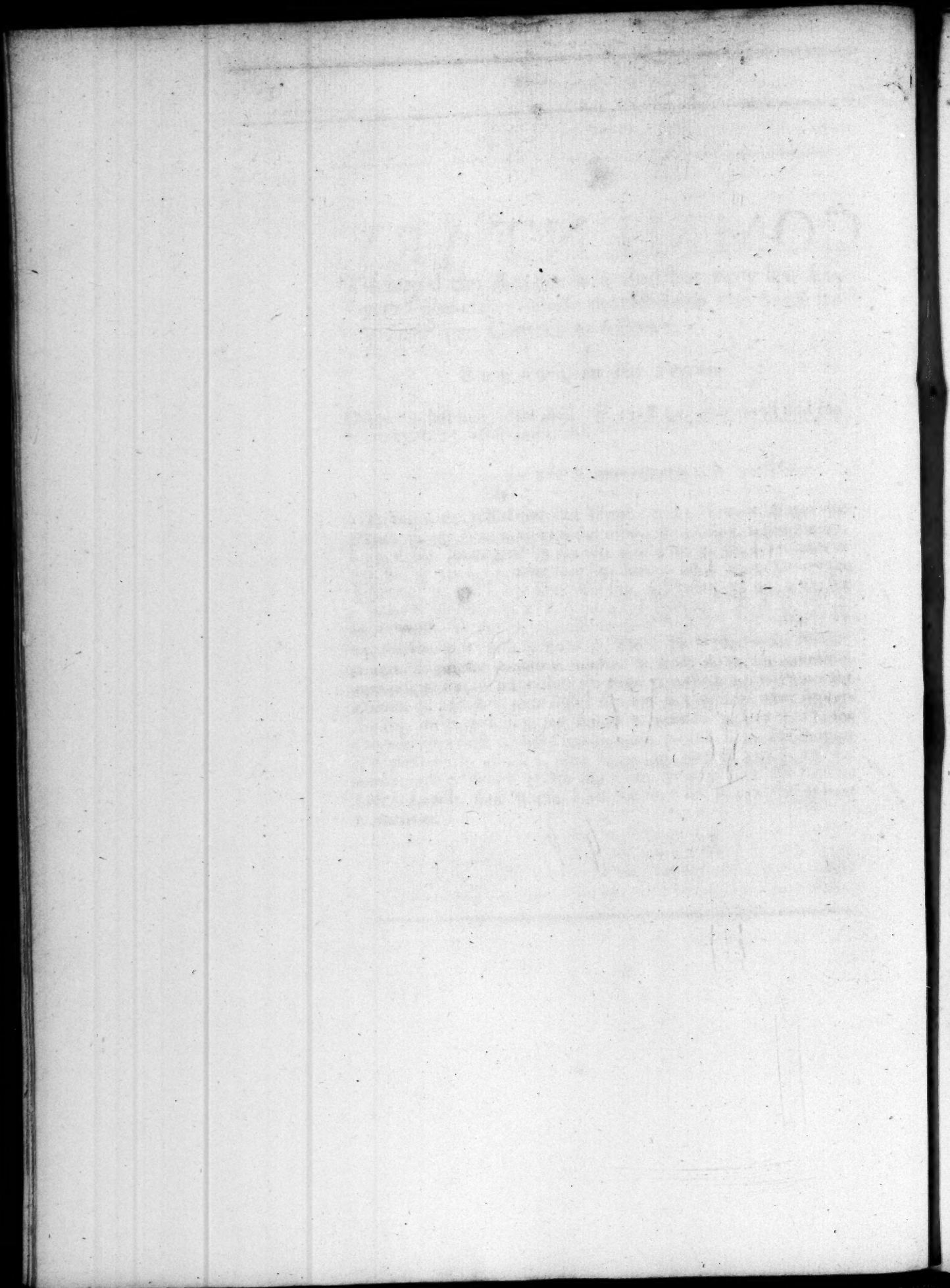
'Tis hop'd the Reader will find but very few Li-
teral *Errata's*; those that disturb the Sense he
is desir'd to Correct as follows.

ERRATA in the Preface

Page 19. last line, dele *shall*. p. 22. l. 34. after *choose* add *the*.
p. 25. l. 25. after *and* r. *the*.

In the Commentary.

P. 10. l. 25. r. *Jebosku* one Word. p. 21. l. 2. r. *Hagai* for
Hagar. p. 53. l. 3. r. *alloweth* for *allow*. p. 57. l. 5. r. *live* for *lay*.
l. 10. r. *they should grub up for they grub'd up*. p. 58. l. 17. after *to*
sup. be. p. 59. l. 10. after *that sup. Son*. p. 66. l. 20. r. *Syrians* for
Assyrians. p. 77. l. 13. after *this sup. difference*, p. 91. l. 25. for
a great r. *as great*. p. 116. l. 34. after *Enemies* r. *shall*. p. 136. l.
15. r. *pralii*. p. 152. l. 14. r. *injureth*. p. 158. l. 24. r. *Pictures*. l.
25. *Persons*. p. 171. l. 3. r. *its*. p. 186. l. 34. r. *Native* for *Nation*.
p. 191. l. 34. for *humble* r. *tumble*. p. 208. l. 14. for *contract* r.
controul. p. 224. l. 22. r. *stale* for *state*. p. 238. l. 24. r. *Prince* for
Princes. p. 246. l. 1. after *inflict sup. on*. p. 309. l. 3. after *impres-*
sion sup. on. p. 308. l. 3. for *venatt* r. *venatta*. p. 309. l. 17. for
Commentators most r. *most Commentators*. p. 328. l. 29. for *Prophet*
of r. *profit* or. p. 330. l. 2. after *before sup. your*. p. 356. l. 27. for
more r. *most*. p. 390. l. 35. for *cux* r. *eux*. p. 415. l. 35. for *Lapidee*
Leo r. *Lapide*, *Leo*. p. 424. l. 16. for *the* r. *be*. p. 422. for *Antient*
r. *Antients*.



COMMENTARY

ON THE

Prophet *ISAIAH*.

The ARGUMENT of Chapter I.

The Prophet accuses the Jews of Ingratitude, Rebellion and an universal depravation of Manners; threatens them with Hostile Incursions; tells them how insignificant their most costly Sacrifices were, without inward Holiness; lets them know upon what Conditions they may be sure of God's Favour, and what would be the necessary consequence of continuing in Rebellion against their Maker. Then at the twenty first Verse, he breaks out into a passionate Exclamation at their surprizing degeneracy, and threatneth to purge away their Sins by the Fire of Affliction, meaning, as Grotius thinks, the Invasion of Judæa by Rezin and Pekah (a); (a) 2 Kings. (b) as others, by Sennacherib; but, I think, it is a great deal more probable that the Prophet meaneth the Babylonian Captivity (c): Lower than this Period we must not seek for the Completion of this Prophecy, because the Persons here threatned are charg'd with Idolatry, which the Jews were never guilty of after their Return from Chaldæa; and for this reason the Prophet cannot be understood of the Gospel-Times, as (d) some think, who by Judges and Counsellors, will have the Prophet to mean the Apostles of Christ. (d) Hieron. Cyril.

B

G H A P.

Chapter
I.

C H A P. I.

Verse 1.

THE Vision of *Isaiah* the Son of *Amoz*, which he saw concerning *Judah* and *Jerusalem*, in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*.] By the Original *Chazon* Vision, which here stands for the Plural, we must understand All the following Prophecies reveal'd by God, at different times, to *Isaiah*; so call'd, because, when the Spirit of God reveal'd them to him, he had as clear and distinct Idea's of the things impress'd on his Mind, as if he had actually seen them with his Eyes. The Subject of these Prophecies concerns *Judah* and *Jerusalem*, that is, the Kingdom of *Judah*, comprehending the Tribe of *Benjamin*, as it stood separate and distinct from the Kingdom of the Ten Tribes, at the time of *Isaiah's* prophecy: Not but that we meet with several Predictions relating to the Affairs of other Nations; in which, however, the Jews were so much concern'd, that the Prophet thought fit to take notice of his own Country only; because when he foretold the destruction of the *Assyrians*, the *Moabites*, the *Egyptians*, or any other Nations, it was the same in effect, as if he had foretold Deliverance to the Jews. The Reigns of the four Kings here mention'd, make 113 Years; so that, if with *Eusebius*, we fix the time when *Isaiah* began to prophesy, 17th *Uzziah*, he exercis'd that Function above 90 Years; which may serve to lessen the wonder, that the Prophet should so often denounce the same Judgment against them in different Expressions, as that of *Sennacherib's* Incurſion; which takes up a large part in these Prophecies: Since here is time enough for the Jews to forget them, time enough for that sinful Nation to give him frequent occasions to remind them of God's Judgment, which they regarded no longer than they were ringing in their Ears. Much less will it be any just cause of wonder, that we are not able to point out exactly the Completion of every Minute-Circumſtance here recorded, if we consider the ſhortneſs of the Jewish History: The Transactions
of

of 195 Years, from the Commencement of *Isaiah's* prophetic Office, to the *Babylonian Captivity*, being included in Ten small Chapters, containing less than one of our Modern Monthly Journals (a).

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Ver. 2. *Hear, O Heavens, and give Ear, O Earth; for the Lord hath spoken, I have nourished and brought up Children, and they have rebelled against me.*] He calls on Heaven and Earth, as if they were sensible of what he said, signifying thereby to the Jews, that if they disregarded his Admonitions, Heaven and Earth should conspire to punish their Insensibility, and things inanimate revenge the Affront put upon their Creator.

(a) From the 15th, to the end of the 2d of Kings.

Ver. 3. *The Ox knoweth his Owner, and the Ass his Master's Crib; but Israel doth not know, my People doth not consider.*] As stupid a Beast as the Ass is, he knows the Master of his Crib, the Person who feeds him every day. *In tauro ferocia, in Asino stupiditas non auferunt cognitionem sive sensum Dominorum* (b). Calvin is roughly handled for justly blaming some (a) of the Fathers for interpreting this Verse of our Saviour's lying in the Manger, between an Ox and an Ass; who by natural Instinct (say they) knew the Dignity of his Person, and paid him suitable Veneration. Such Romances the Roman Catholick Commentators abound with, but none more than Calvin's Censurer (d).

(b) Forerius.
(c) August. contra Judæos, c. 13. Ambros. lib. 2. in Luc.

Ver. 4, 5. *Ab sinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto Anger, they are gone away backward. Why should ye be stricken any more? Te will revolt more and more; the whole head is sick, and the whole heart faint.*] *Nal Me*, which our Translators render *why*, may be interpreted *where*; In what part of the Body shall I strike you? (e) *Non habet in vobis jam nova plaga locum*; which, by the following Similitude, of a corrupted Body, seems to have been the Prophet's meaning: Or, *Quâ Plagâ vos percutiam*; as if the Almighty had exhausted his Store of Judgments, and had not one Plague left, which had not already prov'd unsuccessful.

(d) Cornelius Alapide.

(e) Ovid. l. 4. de Ponso.

Ver. 6. *From the sole of the foot even unto the head, there is no soundness in it; but Wounds, and Bruises, and putrifying*

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I.

ing Sores; they have not been closed, neither bound up, neither mollified with Ointment.] The Prophet, by this Similitude of a Body, full of corrupting Sores and Bruises from head to foot, gives a lively description of the degeneracy of the Jewish State; though others think it may be referr'd to the forlorn Condition they were reduced to by the frequent Incurfions of their Enemies.

Ver. 7. *Your Country is desolate, your Cities are burnt with Fire; your Land, Strangers devour it in your presence, and it is desolate as overthrown by Strangers.]* This is the first Prophecy of *Isaiah*, and the words should therefore be render'd futurely, *Your Country shall be desolate, your Cities*
 (a) *A Lapid.* *shall be burnt with Fire (a).* Nothing of this Nature occurs in the Sacred History, in *Uzziah's* Reign; in *Jotham's*, God is said to begin to send against *Judah*, *Rezin*, King of *Assyria*, and *Pekah* the Son of *Remaliah* (b).
 (b) *2 Kings*
15. 37, &c. In the Reign of *Abaz*, the same Confederate Princes penetrated as far as *Jerusalem*, and took several Cities from the Jews; and in the next, a more powerful Enemy ravag'd the whole Country, with a prodigious Army, and wanted very little to put an End to the Jewish State: This Invasion of *Judaa*, by *Sennacherib*, being more terrible than the rest, comes nearest the Desolation here threatned; which he calls *Shemama kemah-pecath Zarim*, because when Strangers over-run a Country, the ravage they make is generally barbarous, because they are not touch'd by those moving Considerations with which Natives are usually affected, who in spight of declar'd Hostilities, retain a Love for their Country, and Compassion to their Brethren.

Ver. 8. *And the Daughter of Zion is left as a Cottage in a Vinyard, as a Lodge in a Garden of Cucumbers, as a besieged City.]* Cities, from their Beauty and Ornaments, are spoken of as Virgins and Daughters; but *Jerusalem* in particular, might be called the Daughter of *Zion*, because it grew up as it were under the Protection of the Castle which stood on that Mountain, secure from the sudden Attacks of an Enemy. By this and the following Similitude, the Prophet describes the future Desolation of their Land; *Jerusalem*, which at present was surrounded with multitudes of Towns and Villages, should

should find it self reduced to the solitary Condition of a Cottage, in a long extended Vineyard, or a melancholy Lodge in the midst of a wide open Garden.

Ver. 9. *Except the Lord of Hosts had left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*] The Remnant the Prophet here speaks of, were those who fled to Jerusalem, and sav'd themselves and their Effects by a seasonable Retreat: If God had not preserv'd those few, in the City, and by a miraculous Blow defeated the Assyrian Army; there had been an end of their Government, they must have been destroy'd, or carry'd into Captivity, which is the meaning of the Prophet's Expression, *We should have been made as Sodom and Gomorrah.*

Ver. 10, 11. *Hear the word of the Lord, ye Rulers of Sodom, give Ear unto the Law of our God, ye People of Gomorrah. To what purpose is the multitude of your Sacrifices unto me, saith the Lord? I am full of the Burnt-Offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-Goats.*] Having threatned them with such a Desolation, as should fall but a little short of that Destruction which befel the two infamous Cities of Sodom and Gomorrah, he calls the Magistrates and People by the Name of Rulers of Sodom and People of Gomorrah, because their Manners resembled theirs. They were become as wicked as the Inhabitants of those Cities, and if God had utterly destroy'd them in the same manner, it was no more than they deserv'd. Therefore he calls on them to reflect on their Behaviour, and God's Forbearance, and not think to appease his Anger with Sacrifices only; of which the Prophet speaks, as if God were surfeited with them, and could no longer bear in his sight what was grown loathsome and nauseous to him.

Ver. 12. *When ye come to appear before me, who hath required this at your hand to tread my Courts?*] Before the Temple the Priests had a Court in which they perform'd their Service, and the People another, where they stood to worship God: Therefore, by saying, *My Courts*, he reprehends both Priests and People; *Who hath required this at your hands?* As if he had said, Tho' I have commanded

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manded you to appear before me every Year, and pre-scrib'd Sacrifices to be offer'd for the Sins of the People, yet I have no where encourag'd you to think that I shall be pleas'd with your Offerings, as long as ye continue to violate my Laws. Sacrifices I appointed to expiate involuntary Slips, such as Humane Nature cannot always prevent; but ye rush into my Presence, and tread my Courts presumptuously, as if ye thought I would wink at your Sins for the sake of your Sacrifices, and allow you to transgress all my other Commands, provided you were punctual in the Observation of those relating to Sacrifices and Feasts.

Ver. 13. *Bring no more vain Oblations, Incense is an Abomination unto me, the New Moons and Sabbaths, the calling of Assemblies I cannot away with, it is Iniquity, even the solemn Meeting.*] He calls their Oblations vain, because as long as they continu'd in their Sins, they were altogether insignificant, having nothing in them of real value, to procure God's Favour, or pacify his Wrath. And as for their Solemn Feasts, and Assembling of themselves together, they were appointed to promote Piety and Devotion; to keep up a sense of God in the Minds of Men, but they celebrated their Feasts with so much negligence, and so little regard to the Divine Institutor, that he could not be pleas'd with them.

Ver. 14, 15. *Your New Moons, and your appointed Feasts, my Soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear; your hands are full of Blood.*] Here he gives the reason why God could not take pleasure in those External Performances, on which the Jews laid too great a stress, because their hands were full of Blood; by which Expression, whether we understand Sin in general, or the particular Sin of Murder, or a Spirit of Cruelty, Oppression, and Violence, which was often the occasion of a great deal of Mischief, it could not stand with the Honour of God, or the Holiness of his Nature, to regard any thing proceeding from so polluted hands.

Ver.

Ver. 16, 17. *Wash ye, make you clean, put away the Evil of your doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.*] By seeking Judgment, the Prophet means, that they should not suffer themselves by any Consideration to be prevail'd on to give a partial Decision in any Cause, but seek diligently on which side Justice lay, and declare in favour of it.

Ver. 18. *Come now and let us reason together, saith the Lord; though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool.*] Having accus'd them of a universal Degeneracy or Corruption of Manners; God in this Verse invites them to clear themselves, to alledge if they can any thing which may serve to palliate their Crimes, or except against any Branch of the Accusation; but knowing they had nothing to say in their own Vindication, he passes over in silence the weak Defence they made, and only sets down upon what Terms the Debate concluded. Though we have pleaded together, and I have fully convinced you of the Sins I accus'd you of, yet if you repent and forsake them, though your Sins be never so heinous, of the deepest dye, they shall be pardoned; which is the meaning of being made white as Snow and Wool.

Ver. 19, 20, 21. *If ye be willing and obedient, ye shall eat the good of the Land. But if ye refuse and rebel, ye shall be devoured with the Sword; for the Mouth of the Lord hath spoken it. How is the faithful City become an Harlot? It was full of Judgment, Righteousness lodged in it; but now Murderers.*] How is Jerusalem, that faithful City, fall'n from her State of Innocence, into the wretched Condition of a vile Prostitute, having broken her Covenant with God, by which she was, as it were, solemnly contracted to him. By this Metaphor the Prophet sets forth the Wickedness of the Jews; their Idolatry particularly, which in Scripture is represented as spiritual Adultery; and therefore the City here guilty of it, is said to be *Zonah*, a Harlot: The word signifies also a Keeper of a Tavern, or any Publick House, who having frequent opportunities of Cheating, had as different Methods of

fraud-

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I.(a) 2 Kings
16. 2, 3.

fraudulent Practices, sometimes giving counterfeit Coin for current Money; at other times dashing their Wine with Water, to which probably the Prophet alludes in the following Verse. If we look into the History, to find out the time when *Jerusalem* was thus remarkably degenerated, we shall find none so likely as the Reign of *Ahaz*, Who did not that which was right in the sight of the Lord, but made his Son to pass through the Fire, according to the Abominations of the Heathens (a). This, I say, is the most probable Period to fix this Corruption of the Jewish State at; since *Uzziah* and *Jotham* set their Subjects good Examples, though the High-Places were not taken away in their Reigns; and *Hezekiah* not only set them a good Example, but quite destroy'd the High-Places and Groves.

Ver. 22. *Thy Silver is become Dross, thy Wine mixt with Water.*] By these Metaphors, the Prophet means that all those shining Vertues, which distinguish'd them from their Pagan Neighbours, were chang'd into contrary Vices; their Religion was turn'd into Hypocrisy, their Justice into Oppression, their Sincerity and fair Dealing into Craft and Circumvention.

Ver. 23. *Thy Princes are rebellious, and Companions of Thieves; every one loveth Gifts, and followeth after Rewards; they judge not the Fatherless, neither doth the Cause of the Widow come unto them.*] The word which we render Rebellious, signifies Head-strong, Contumacious, such as no Laws can govern, and no Punishment keep in awe: And such were the Princes of *Judah*, Companions of Thieves, so far from putting the Laws in Execution against Robbers and other notorious Malefactors; that they conniv'd at their Insolence, shar'd the Spoils with them, and were themselves the grand Oppressors of the People.

Ver. 24. *Therefore saith the Lord, the Lord of Hosts, the mighty One of Israel, Ah, I will ease me of mine Adversaries, and avenge me of mine Enemies.*] The Prophet speaks of God after the manner of Men, who are pleas'd when they find an opportunity of destroying their Enemies; as if he hugg'd himself with the Thoughts of triumphing over them, and were ravish'd at the hopeful opportunity of

of Revenge : But (a) others think the Particle *Hoi* shews a compassionate Concern in God, how unwilling he was to be forced to such Severity.

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Ver. 25. *And I will turn my hand upon thee, and purely purge away thy Dross, and take away all thy Tin.*] Having at the twenty second Verse complain'd that all their Silver was turn'd into Dross, he carries on the same Metaphor, *I will take away thy Dross and thy Tin*; that is, I will make you pass through the Fire of Affliction 'till all the base Allay of impure Metals be separated, 'till you recover your original Purity, and shine with the same Lustre as in the Days of your righteous Fore-fathers.

(a) Sanctius
A Lapide.

Ver. 26. *And I will restore thy Judges as at the first, and thy Counsellors as at the beginning; afterward thou shalt be called, The City of Righteousness, the faithful City.*] The

(b) generality of Interpreters refer this to the Times of the Gospel; instead of Judges or Counsellors, such as *Moses* and *Joshua*, God shall raise up the Apostles who shall govern the People righteously; and then, if ever, (say they) might *Jerusalem* be call'd the Faithful City: But with what Propriety of Speech can the Apostles be call'd Judges or Counsellors? Or how could *Jerusalem* deserve the Title of a Faithful City, at a time when rejected by the Lord of Life? But this is wresting Scripture with a witness, which makes *Sanctius* confess, *Multa ex his qua sequuntur in tempus Babylonicum optime conveniunt, ad Tempus Ecclesia agre admodum trahuntur.* The plain meaning of the Prophet is this, When they return to their own Country, they shall have the Happiness to be govern'd by vertuous prudent Magistrates, such as of old sat at the Helm of Government in the most flourishing Times of their State, plainly painting out *Zorobabel*, *Esdrah*, and Others, who brought back the Captives into *Judaea*, and had the chief Management of their Affairs. (c) Others think the Prophet is to be understood of *Sennacherib's* Invasion, by which Judgment the Jews were refin'd from their Sins; and after his overthrow resettled in a peaceful Enjoyment of their Possessions, with such Magistrates of Integrity over them, as they had in the Times of the Judges: This the Words will

(b) Hieron.
Cyril. Ada-
mus Sasbout.
Forerius.

(c) Grotius.
Vatabl.

C

bear,

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bear, but I think they agree much better with the Babylonian Captivity.

(a) *A Lapide*
Menochius
Tirinus.

Ver. 27. *Zion shall be redeemed with Judgment, and her Converts with Righteousness.*] Bemishpat, with Judgment, that is, says Sanctius, *Non Temere & sine defectu*, they were not all to be redeem'd without Exception; but God would make a distinction between the Good and Bad, those who retain'd their Religion, and those who fell off to Idolatry: These he would suffer to dye in Captivity, but those he would carefully pick out of the promiscuous Crowd, and bring them again to their own Possession: But the word may admit another Signification, (a) *Post justam satisfactionem, scilicet penam Captivitatis 70 an. toleratam.*

(b) *Castalio.*

Ver. 28, 29. *And the destruction of the Transgressors, and of the Sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the Oaks which ye have desired, and ye shall be confounded for the Gardens that ye have chosen.*] He gives a reason why all the Captives should not partake of the promis'd Redemption, because of their Idolatry: When the Worshipers of the True God are restor'd to their Liberty, the Transgressors and Sinners shall look on their Happiness with Envy, and be ashamed at last to find the Idols they depended on, unable to relieve them. *Je boshu meelim*, they shall be ashamed of the (b) Gods which they had a Zeal for, which they worship'd with warm Affections, or of the Oaks under whose shady Branches their tutelary Idols stood; which he expresses differently in the following words, *They shall be confounded for the Gardens*; these being the places in which they paid their Devotions to their Idols: Here the Person is chang'd from the Third to the Second, than which nothing is more common in the Prophetick Writings; the whole Verse would be much plainer if render'd, *They shall be ashamed of their Idols, or the Oaks under which their Idols stood, on which they fondly doated; they shall be confounded for the Gardens they made choice of to perform their superstitious Devotions therein.*

Ver.

Ver. 30. For ye shall be as an Oak, whose Leaf fadeth, and as a Garden that hath no Water.] Having made mention of Oaks and Gardens in the former Verse, the Prophet hence takes occasion to describe the Condition they should be reduced to by the Similitude of a decay'd Oak, or a Garden wither'd for want of Water: *Quid tristius Quercu* (says Sanctius) *ubi frigus aestus aut acrior aliqua vis florum pulchritudinem excusserit? Quid horto miserabilius cuius amenitati successit squalor & Vastitas?*

Ver. 31. And the Strong shall be as Tow, and the Maker of it as a spark, and they shall both burn together, and none shall quench them.] *Kafon*, which we render Strong, signifies any thing, in quo fiducia collocatur (a), and stands here for the Idol, the strength, as it were, of its Worshippers, on which they intirely depended: The Idol, and the Maker thereof, shall be destroy'd like Tow, on which a spark of Fire lights, which soon reduces the combustible Mater to Ashes before it can be extinguish'd.

(a) Forerius
Thomas.

The ARGUMENT of Chapter II.

Most Interpreters understand the former part of this Chapter of the Church of Christ; upon what grounds I am not able to imagine, unless in Complement to St. Jerom, whose Errors the servile Imitators seem fond of following. Sanctius owns the Expression (beacharith hadjamin) does not necessarily signify the times of the Messiah, as any one may be convinced who will give himself the trouble to consult the (a) Texts referr'd to; and he freely acknowledges, that he who should interpret this Passage of the flourishing State of the Jewish Nation, increas'd by the Number of Gentiles who join'd themselves with them at their return from Captivity, would not offer any Violence to the Text, which is more than I can say of their Interpretation, who understand it of the Christian Church. The Mountain of the Lord's House certainly signifies Mount Moriah, on which the Temple stood; which is better than to say, This Mountain is the (b) Cross of Christ, or the Virgin Mary (c), or Christ (d) himself, or the Church (e) of Christ: And they find themselves as much put to it to shew how the Christian Church may be said to be establish'd on the top of the Mountains: The Patriarchs, Prophets, and Apostles, and other Illustrious Saints, are the Mountains on which the Church is built, says One (f); who may be so called, because, though they liv'd on Earth, they had their Conversation in Heaven. Such absurd Interpretations are they forced to embrace, who leaving the genuin Signification of the words, will extort such a sense, in favour of which they are prejudiced by the Authority of some great Person. Nothing, I think, can be more plain, than that the Prophet is describing a place, toward which multitudes of People from every Corner flock: That this place is Jerusalem, appears by the third Verse, where the Prophet explains what he means by the Mountain of the Lord, by naming the City Jerusalem: But the Nations were so far from flocking to Jerusalem, to embrace the Gospel, that it was carry'd into their several Countries, and brought as it were to their doors. But that which most prevails with me, to understand the beginning of the times succeeding the Babylonian Captivity,

(a) Gen. 49. 1.
Numb. 24.
14.
Deut. 4. 30.
31. 29.
Prov. 31. 25.

(b) Cyprianus in lib. de
Sinâ & Sion.
(c) Gregor.
lib. 1. in
1 Reg.
(d) Hieron.
Cyril.
(e) Athanas.
in Ep. ad
Epictetum.
(f) Leo Ca-
sarius.

is the Connection I find at the sixth Verse, Therefore thou hast forsaken; which to me is a Demonstration, that the first part must be understood of the same times as the latter, which is no other than the Babylonian Captivity, which having just glanced at, tho' in general Terms, ver. 25. of the first Chapter, and at the 27th, in a very few words promis'd Redemption to Sion; In this he handles the comfortable Subject more largely, and tells them that after some Tears they should be restor'd to the free Exercise of their Religion in the Land for which it was calculated, and see their Temple again erected on the same Mountain it stood before, shining with beautiful Splendor, and attracting to it the Nations round about, at which time they should enjoy an uninterrupted course of Happiness, and be at peace with their Neighbours, and among themselves: From whence he takes occasion to advise them to be mindful of God's Command, since their present Afflictions were owing to their Sins: He speaks as if he saw them already in Chains at Babylon, promises to restore them to the Splendor they enjoy'd before, and lets them know if God seem'd at present to have forsaken them, it was for their Idolatry and other National Sins. The Consequence of which, even the Babylonian Captivity, he describes in a lofty Strain, and very figurative Expressions.

CHAP. II.

Chapter II.

Verse 1. **T**HE word that Isaiah the Son of Amoz saw concerning Judah and Jerusalem.] The Hebrew, as well as the Greek Authors, use indifferently words of one sense to express the Acts of another; and this of Sight particularly is us'd in Scripture for all the rest, for Hearing, Touching (a), Smelling (b), and (a) 1 John 20. 29. Tasting (c): And here, I think, our Translators adhere too strictly to the Original, as well as the Vulgat, since (b) Exod. 5. 21. *Dabar* signifies a Thing as well as a Word; and may therefore be render'd, that which Isaiah saw, or the word which Isaiah heard, concerning Judah and Jerusalem. (c) Psal. 34.

Ver.

Chapter
II.(a) 2 Chron.
32. 23.

Ver. 2. *And it shall come to pass in the last days, that the Mountain of the Lord's House shall be established in the top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it.*] The plain meaning of this Verse is this; it shall come to pass in future Times, that the Temple of Jerusalem, which at present is trod under foot, and forced to submit, as it were, to the Idolatrous Temples, shall recover its antient Grandeur, and be exalted above the Idolatrous Temples of the Heathen; and many People beholding the Power of Providence visibly exerted in the Redemption of the Captives, shall attend the Returning Exiles, and worship the True God with them. So surprizing a Revolution could not but work powerfully on the Pagans, and make them entertain awful Sentiments of that God, who could do such astonishing things; as we find it recorded in Scripture (a), upon the miraculous Overthrow of Sennacherib's Army, many brought Gifts to the Lord in Jerusalem, so that he was magnify'd in the sight of all Nations from thenceforth; that is, of all the Neighbouring Nations to whom the Fame of that great Slaughter reach'd.

Ver. 3. *And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his Paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.*] Hither the Heathen should resort to be instructed in the Knowledge of the true God, and the way of performing acceptable Service to him; and when they return'd to their own Countries, they should communicate to their ignorant Neighbours the wonderful things of God's Law: This is the meaning of this Verse, The Law shall go out of Sion, that is, the Knowledge of it shall be propagated in distant Regions by those who came to Jerusalem, on purpose to learn it; the Gospel indeed went, or was rather driven out of Sion, they would not suffer it to be preach'd in Jerusalem; and therefore, if the Gentiles had flow'd in thither to learn it, they might in all probability have return'd as much Heathens as they came.

Ver.

Ver. 4. *And he shall judge among the Nations, and shall rebuke many People; and they shall beat their Swords into Plough-shares, and their Spears into Pruning-hooks; Nation shall not lift up Sword against Nation, neither shall they learn War any more.*] These words are very general, which makes me at a loss how Mr. *Whiston* can apply them to the Destruction of the Turks at *Hermageddon*: There is not a word of Destruction in the whole Verse, but just the contrary; Nations which us'd to destroy one another shall lay aside their Animosities, and turn their bloody Arms into the useful Instruments of Husbandry. Now Nations, I presume, may signify any other Nations besides the Turks; and since the Prophet tells us he is speaking concerning *Judah* and *Jerusalem*, it is most natural one would think to understand it of the Nations round about them, who being us'd to disturb their Repose in former Times, would be apt to unite their Forces to prevent their Re-establishment, or insult them in their unsettled Condition: But the Prophet tells them God would Judge or Rule among the People, and rebuke those who should be inclin'd to Acts of Hostility against them, dispose them to lay aside their Martial Warmth, and entertain the gentler Arts of Peace; which the Prophet expresses in such words as are the Reverse of those us'd by prophane Authors describing a state of War, (a) *Curva rigidum falces mutantur in Ensem.* The short Interval of Peace which happen'd at the time of our Saviour's Birth throughout the World, first, I believe, gave occasion to St. *Jerome* to understand this Chapter of the Gospel-Times, and most Interpreters tread in his steps. But if we consider the whole Chapter without prejudice, compare things together, and give every Verse such a sense as may be agreeable with the whole, we can't but acknowledge the Prophet must be understood of the Times before the Messiah, more especially of the peaceful state they should be in upon their Resettlement in *Judea*: Nor is it any Objection, that it is said, *Neither shall they learn War any more*; because nothing more is meant by that Expression, than that the Jews shall be peaceably re-establish'd in their Land, and enjoy uninterrupted Prosperity for a long time (b).

(a) *Virg. Georg. lib. 1.*

(b) *Dr. Alix's Observations on Whiston's Collections.*

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Ver. 5. *O House of Jacob, come ye, and let us walk in the light of the Lord.*] The Prophet advises his Country-men when they shall be settled in their antient Possession, strictly to observe the Laws of God, and behave themselves answerably to the Knowledge they enjoy'd above the Heathen, who in comparison of them were left in Darknes, had no Notions of God, and no Directions how to please him.

Ver. 6. *Therefore thou hast forsaken thy People the House of Jacob, because they be replenished from the East, and are Sooth-sayers like the Philistines, and they please themselves in the Children of Strangers.*] The genuin Signification of the Particle *Ki*, by which this and the beginning of the Chapter are connected together, and therefore belong to the same Time, is *For*; and thus the LXX have render'd it by *καρ*, and the Chaldee Paraphrast by *Are*. The Prophet then must be suppos'd in this Verse to give a reason of that Advice which he gave them in the former, which I shall make plain by the following Paraphrase. I advise you, ye Returning Captives, to walk in the Light of the Lord, to behave your selves as becomes those who have the Direction of God's word to guide you in all your Actions; for thou, O God, didst forsake thy People, and sufferd'st their Enemies to triumph over them, because they would not walk in thy Light; because they were over-run with the superstitious Ceremonies of the East, the Clime whence Divination and Idolatry were propagated in the World; because, like the Philistines, they studiously follow'd the deluding Arts of Sooth-saying and Predictions, and pleas'd themselves with the Children of Strangers. By which Expression (a) some think he glances at the abominable Pæderasty to which they were addicted (b), tho' others think may be meant only the Customs of Strangers, which they were fond of imitating tho' never so bad.

(a) Hieron.
Haymo.
(b) 2 Kings
23. 7.

Ver. 7. *Their Land also is full of Silver and Gold, neither is there any end of their Treasures; their Land is also full of Horses, neither is there any end of their Chariots.*] This was expressly forbid by their Law (c), as also an abundance of Horses and Chariots, that they might not be tempted to confide in their own Strength, but depend on God.

(c) Deut. 17.
7.

Ver.

Ver. 8, 9. *Their Land is full of Idols; they worship the works of their own hands, that which their own fingers have made. And the mean Man boweth down, and the great Man humbleth himself; therefore forgive them not.*] This seems to be a form of Imprecation, but is really a Prophecy, as if he had said, *Since they were guilty of so many heinous Sins, I knew thou would'st not forgive them.*

Ver. 10. *Enter into the Rock, and hide thee in the dust, for fear of the Lord, and for the glory of his Majesty.*] The Prophet having declar'd that God would certainly visit them for their Sins, as if he saw the *Chaldeans* entering *Jerusalem* sword in hand, and the Jews skulking about into obscure Corners to shelter themselves, breaks out into this insulting Advice, Enter into the Rocks; as if he had said, I have often told you of the dismal Consequences of your Sins; behold the Time of Vengeance is at hand, which I know ye will endeavour to escape by retiring into secret Hiding-places, subterraneous Caverns, and inaccessible Rocks; but no Place shall be able to shelter you from the Terrors of the Lord, and from the Glory of his Majesty. *Judea* was a mountainous Country, full of Dens and Caves, to which the Jews fled for Refuge in Times of Danger, from whence it was no easy matter to force them (a).

Ver. 11. *The lofty looks of Man shall be humbled, and the haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that day.*] In the remaining part of the Chapter the Prophet foretels how every thing on which the Jews depended most for Assistance should fall, and be able to make no resistance against God; who having born the Madness of his People as long as was consistent with his Honour, and suffer'd the Works of Mens hands to receive that Homage which was only due to himself, shall convince them at last that the Idols in which they trusted were nothing, and the greatest among them as weak, in the hands of God, as the weakest.

Ver. 13. *And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan.*] *Lebanon* was a Hill famous for Cedars of an extraordinary height, whence it became usual to call any high Trees,

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where

(a) *Josephus,*
lib. 14. Ant.
c. 26.

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where-ever they grew, Cedars of *Lebanon*; and in this Prophet, by that figurative Expression, is generally to be understood great Men, Men in eminent Stations, which stand as it were on higher ground than the People, and overlook the Crowds below. The same is meant by the Oaks of *Bashan*, the high Mountains and Hills that are lifted up.

Ver. 14, 15, 16. *And upon all the high Mountains, and upon all the Hills that are lifted up, And upon every high Tower, and upon every fenced Wall; And upon all the Ships of Tharshish, and upon all pleasant Pictures.*] Ships of *Tharshish* were Ships of an uncommon size, such as were fit to sail on the Sea, not like the little Vessels us'd on the *Nile*, or the Fisher-boats on the Lake of *Gennesareth*; but such as could ride out a Storm in the *Mediterranean*. Thus *Sanctius*, who thinks *Tharshish* signifies the Sea in general, and not a City, neither *Tarsus* in *Cilicia*, nor *Tartessus* in *Spain*. If any one has a mind to see this Matter discuss'd at large, he may consult *Bochart* or *Ribera*, or *Gataker* and *Sanctius* on this place. *Col Sicjoth* had on her, all the pleasant Pictures wherewith they us'd to adorn their Ships, say some; but we may understand it of Pictures in general, whether made for superstitious uses, or intended only for Domestick Ornaments: Every thing that was strong or beautiful, should be destroy'd in that terrible Day of God's Wrath.

Ver. 17, 18. *And the loftiness of Man shall be bowed down, and the haughtiness of Men shall be made low; and the Lord alone shall be exalted in that day. And the Idols he shall utterly abolish.*] 'Tis the Observation of *St. Jerome*, confirm'd by the *Jerusalem Talmud*, that after the *Babylonish Captivity* the Jews were never guilty of Idolatry, so far that intense Fire of Affliction purg'd away that Sin, toward which the Genius of the Nation was most strongly inclin'd; and therefore, according to the first Rule laid down by *Dr. Alix*, this Chapter must be understood of that Captivity, or some preceding Calamity, and not of their Destruction by the *Romans*, at a time when they were not guilty of Idolatry.

Ver. 19. *And they shall go into the holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the glory*

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glory of his Majesty, when he ariseth to shake terribly the Earth.] In the Original there is an elegant Paronomasia, *Lanarotz haaretz*. When God arises to take Vengeance on this perverse incorrigible Nation, his coming shall be so terrible, that the very Earth shall shake as it were for fear.

Ver. 20. *In that day a Man shall cast his Idols of Silver, and his Idols of Gold, which they made, each one for himself to worship, to the Moles, and to the Bars.*] What we render Moles, is in Hebrew, *Lachpor Peroth*; which *Forerius* thinks is a Compound signifying Moles, from their digging of holes under-ground, for which the fore-feet of those Animals are by Nature contriv'd. The Prophet means they should be surpriz'd on a sudden, and fling away their Idols into any dark holes or private corners, that they may fly with greater Expedition, or not be found with the Objects of their Idolatrous Worship about them.

Ver. 21, 22. *To go into the clefts of the Rocks, and into the tops of the ragged Rocks, for fear of the Lord, and for the glory of his Majesty; when he ariseth to shake terribly the Earth. Cease ye from Man whose breath is in his Nostrils; for wherein is he to be accounted of?*] The plain meaning of this Verse I take to be this (a), Cease ye from putting your trust in Man, whose breath is in his Nostrils, that is, whose Life is a meer Vapour; for wherein is he to be accounted of? What is his Power, if compar'd with that of the Almighty? I shall add what other Interpreters say of it, and leave the Reader to his own Judgment: Cease from vexing Christ (b says One) who according to the Flesh is a weak Man, but has power to vindicate his Laws by punishing the Transgressors of them, which is the Import of having breath in his Nostrils, in the Opinion of (c) many learned Men. Cease from Adam (d says Another) from imitating the old Man, for what is he if compar'd with the second Adam? Trust not Man (e says a Third) saying we have no King but *Cesar*, for he also is but a Man. *Forerius*, who interprets this whole Chapter of the Gospel-Times, labours hard to accommodate this last Verse to our Saviour, as if the Prophet pointing, as it were, at the

(a) *Grotius*
Moller.

(b) *A Lapide.*

(c) *Delrio*
Adag. 139.
Pintus.

(d) *Montanus.*

(e) *Leo Ca-*
strius.

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Messiah, advis'd the Jews to take care not to despise him, tho' he appear'd in the form of a Servant; *Quoniam Excelsum reputatus est ipse*, because like some lofty Temple he was to be approach'd with Veneration, having in him an extraordinary Holiness. Which in my Judgment is very Forc'd and Unnatural.

The ARGUMENT of Chapter III.

'Tis agreed on all Hands that the Prophet in this Chapter foretels the Destruction of Jerusalem, but whether by the Babylonian or Roman Monarch, is the Dispute: Almost all Interpreters, Antient as well as Modern, understand the Prophet of the taking of Jerusalem by Titus, and Mr. Whiston I find ranks the latter part of it among Prophecies relating to those times; from whom I am under a necessity of dissenting for these Reasons: Because the Prophet in the foregoing Chapter has been foretelling the Destruction by the Babylonians, as A Lapidè acknowledges, and cannot be deny'd by any one who considers, that they stand accus'd of Idolatry at the 8th Verse; and we find this Chapter by a plain Connection join'd with it, For behold the Lord doth take away, which puts it out of dispute that the same subject is carry'd on. Secondly, because they had no Princes to Rule over them, at the time when Vespasian set out against them, but were Govern'd by Roman Deputies. And lastly, because the Prophet plainly points out the three successive Reigns of those weak Princes, who after the death of Josiah sat on the Throne of Judah, and by the wickedness of their Lives, and weakness of their Government, contributed not a little to the Subversion of that State by Nebuchadnezzar: For these Reasons I understand this Chapter of the Destruction of Jerusalem by the Babylonians, and have the Authority of some (a) Learned Moderns, to oppose to the Stream of Antiquity.

(a) Haymo.
Grotius. Alix.
Munster.

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C H A P. III.

Verse 1. **F**OR behold, the Lord, the Lord of Hosts doth take away from Jerusalem, and from Judah, the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water.]

Water.] This Chapter is connected with the former by the Particle *Ki*. Cease to confide in Man, as if there were any of Power sufficient to deliver you from the Destruction I have foretold: For behold the Lord, the Lord will take from you every thing which may the least contribute to your Security or Defence: Tho' there be among you now perhaps some mighty Men, brave Commanders, and Men of Experience in State Affairs, yet before that day comes God will remove away all these, and give you Children to be your Princes.

Ver. 2. *The mighty Man and the Man of War, the Judge, and the Prophet, and the Prudent, and the Ancient.*] The original Word which our Translators have rendred Prudent, signifies one that foretels things to come by the Stars, the flight of Birds, or any other amuzing Delusion; and may signify, says *Forerius*, A Man of Experience, who by long Observation and good Judgment, is able to give seasonable Advice in any emergent Occasion: But how can it be said that the Prophets were taken away, when during the Siege *Jeremiah* and *Baruch* Prophecy'd among them, during their Captivity *Ezekiel* and *Daniel*, and after their Restoration, *Haggai*, *Zacharia*, and *Malachi*? To this *Sanctius* answers, Prophets may be said to be taken away, when there is no Body to foretel Things to come, or when no Body minds or takes notice of those who Prophecy: In the first sense, the Prophets cannot be said to be taken away at the Destruction of *Jerusalem*, either by the *Babylonians* or *Romans*, since at the first they were not all taken away, at the second there were none to be taken away; therefore God must be said to take away the Prophet in the second Sense, only by suffering the People to go on in their neglect of those Prophets he sent among them; and so the Words can be understood only of the time preceding the *Babylonian* Captivity, since when the *Romans* invaded them, there were no Prophets for them to disregard.

Ver. 3. *The Captain of Fifty, and the honourable Man, and the Counsellor, and the cunning Artificer, and the eloquent Orator.*] Fifty was the Complement of a Company, which was commanded by a Captain, as the *Romans* had their Centurions over each Body of an hundred Men; tho' others

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others think the Prophet by *Sar Kamishim* means such inferior Magistrates, as were appointed by *Moses* Arbitrators in less important Causes, *Exod.* 18. 21. By the cunning Artificer, *Sanctius* understands such as are skilful in contriving offensive and defensive Weapons, necessary in a Siege to annoy the Enemy, and therefore he thinks it cannot be understood of the *Roman* Siege, because then the *Jews* contriv'd new Engines as fast as they, and oppos'd them with equal Ingenuity as well as Courage.

Ver. 4. *And I will give Children to be their Princes, and Babes shall rule over them.*] This respects the Weakness and Youthfulness of their Princes, and seems to point at the inglorious Reigns of *Joakin*, *Jothim* and *Zedekia*. Thus, says *A Lapid*, The *English* Schismatics refusing Obedience to the Pope, had by the just Judgment of God set over their Church, first *Henry VIII.* a Laick, then *Edward* a Child, then *Elizabeth* a Woman. An Observation becoming a Jesuit, of which I shall only say thus much, that had the rest of the Cotemporary *European* Monarchs had as much Sense or Courage as they, it had not been now in the Power of an usurping Prelate to bully Emperors, and talk of putting on the Armour of one of his warlike Predecessors.

Ver. 5. *And the People shall be oppressed, every one by another, and every one by his Neighbour; the Child shall behave himself proudly against the Ancient, and the Base against the Honourable.*] This is the natural Consequence of having lost all those who by their Authority could awe, by their Counsel direct, by their Eloquence tame the Rage of a licentious hot-brain'd People.

Ver. 6, 7, 8. *When a Man shall take hold of his Brother of the House of his Father, saying, Thou hast Cloathing, be thou our Ruler, and let this Ruin be under thy Hand. In that day shall he swear, saying, I will not be an Healer; for in my House is neither Bread nor Cloathing; make me not a Ruler of the People. For Jerusalem is ruined, and Judah is fallen: because their Tongue and their Doings are against the Lord, to provoke the Eyes of his Glory.*] He calls the deplorable Condition they were reduc'd to, *Ruin*, because tho' their Monarchy continu'd in the time of the Captivity, yet after the Death of *Josiah* it was in a declining

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Condition, and the third Invasion of *Nebuchadnezzar* may be look'd upon as the last push which flung down the tottering Fabrick which he goes on to describe by representing their Circumstances so desperate, that no one would accept of the Government upon any Conditions; They shall be in so much Confusion among themselves, and Danger from their Enemies, that if they found any one Richer or better Dress'd than ordinary, they should desire him to take upon him the Government. *Be this Ruin under thy Hand*, that is, let thy Hand be under this Ruin, support thy sinking Country, but he shall decline the hazardous troublesome Undertaking, and swear he will have nothing to do with their Affairs; I will not be a Healer, I have no skill in Drugs, and will not pretend to cure a Disease so inveterate: I have no Provision to satisfy so many Mouths as will be open upon me, nor Cloaths to cover their Nakedness. In the first excuse or refusal, the Prophet had an Eye to that corrupt state of the Jews, which he compar'd to a Body full of deadly Wounds and Sores; in the second, to that Famine threatened *ver. 1.* of this Chapter.

Ver. 2. *The shew of their Countenance doth witness against them, and they declare their Sin as Sodom, they hide it not: Wo unto their Soul, for they have rewarded Evil unto themselves.* He aggravates their Wickedness by its provoking Circumstances, they glory'd in their Iniquity, and boasted of their Transgressions, as if they had done something extreamly commendable: And therefore the Prophet pronounces a *Wo* against them, *Wo unto their Soul, for they have rewarded Evil unto themselves.* By their monstrous Impiety they have drawn down Calamities upon themselves, and made it necessary for God to vindicate his Justice by a very remarkable Judgment.

Ver. 10, 11. *Say ye to the Righteous, that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the Wicked, it shall be ill with him: For the reward of his Hands shall be given him.* The Prophet inserts the 10th Verse for the Comfort of those who liv'd Vertuously, that they might not be cast down with the melancholy Thoughts of being involv'd in the publick Calamity; say to the Righteous, that is, let the Righteous be assur'd that it shall be

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be well with them, as they have behav'd themselves dutifully to God, his watchful Providence will preserve them in the midst of those Judgments, which shall be pour'd down on the sinful Nation: As there is a visible difference between their Actions and the Actions of the Wicked, so shall their Recompence be different; Blessings, the Fruit of good Actions, shall attend the one; and Judgments, the proper Reward and natural Consequence of Wickedness, the other.

Ver. 12. *As for my People, Children are their Oppressors, and Women rule over them: O my People, they which lead thee, cause thee to err, and destroy the way of thy Paths.*] Some think *Menonel* in the Original should be render'd *Spoil*, Oppressors *spoil* my People, by a Metaphor taken from gleaning after Harvest: But by adding, *Women rule over them*, it appears that he returns to those Judgments he had threatened them with before, *ver. 4.* by Boys and Women meaning the Cowardice and Imprudence of their Princes, which should expose them to many Calamities: Your Directors, your Priests, and your Prophets, whose Business it is to point out the right way ye should walk in, even these cause thee to go astray by their irregular Examples; but others render *mea shreka felicitantes Te*, those who are always soothing thee up with soft Words, and lulling thee Asleep with the pleasing Sound of Peace and Security; those who tell you ye are the People of God, and let the Prophet say what he will, 'tis incredible he should ever be brought to such Extremities with you: These are the causes of your Destruction, leading you smoothly on till you come on the brink of a steep Precipice, where the way seems as it were swallow'd up, so that ye must of necessity fall, which is the meaning of destroying the way of thy Path.

Ver. 13, 14. *The Lord standeth up to plead, and standeth to judge the People. The Lord will enter into judgment with the Ancients of his People, and the Princes thereof: For ye have eaten up the Vineyard; the spoil of the Poor is in your Houses.*] The Prophet means, that God would call the griping Magistrates to account for all their illegal Extortions; tho' they think themselves too powerful to have their Proceedings look'd into, that the Laws were in their Hands, and

no body would be so hardy as to Appeal where there was no probability of being righted; yet the poor injur'd Subjects shall find a Patron, even God, who will plead their Cause, and make their Oppressors refund all their unjust Acquisitions.

Ver. 15. *What mean ye that ye beat my People to pieces, and grind the Faces of the Poor, saith the Lord God of Hosts?* These Metaphors are taken from the Method us'd in getting the Flower of Wheat, which was done either by grinding it in a Mill, or beating it in a Mortar (a). Hence they which exact unreasonable Sums from the Poor, or use them with uncommon Barbarity, to force them out of their Possessions, or put any other Hardship on them, are said to beat or grind their Faces.

(a) Prov. 27.
22.

Ver. 16. *Moreover, the Lord saith, Because the Daughters of Zion are haughty, and walk with stretch'd-forth Necks, and wanton Eyes, walking, and mincing as they go, and making a tinkling with their Feet.* Taphos telakna, which we render mincing as they go, some think signifies the Noise which their silken Garments made as they walk'd along by collision with one another; or a certain regular Sound they made with their Feet in dancing. *Pars pedibus plaudunt Choreas.* Some think they wore Pearls in their Shoes, which striking against one another as they walk'd, caus'd a Sound to be heard at some distance; which serv'd the Roman Ladies, says Pliny (b), instead of a Lictor, the People when they heard that Noise readily giving way, as knowing some Person of Quality to be near. *Abur Ezra* thinks the word denotes an affected wantonness of Gate, something resembling the motion of an Amble, because *Sus Taphaaf* in Arabic, signifies a pacing Nag; and *Gouffel* thinks it signifies to walk as if one had Fetters on. The following words made use of in describing the Apurtenances of the Jewish Lady's Toilets, are of as uncertain significations as this, which I shall not trouble the English Reader with.

(b) Lib. 9.
c. 35.

(c) *Sanctius.*

Apud Bochart.
Phaleg. l. 4.
c. 19.

Ver. 17. *Therefore the Lord will smite with a scab the crown of the Head of the Daughters of Zion, and the Lord will discover their secret parts.* They took a Pride, it seems, in the elegant Composure of their Hair, and were extremely nice in adjusting the position of every Lock;

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there-

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therefore God threatens to deprive them of what they took so much Pride in, by sending a Disease among them, which should make their Hair fall off; or by making them carry heavy Burdens in Captivity, which would spoil their extended Locks.

Ver. 18. *In that day the Lord will take away the bravery of their tinkling Ornaments about their Feet, and their Cawls, and their round Tires like the Moon.*] The Original signifies *Compedes*, and may be taken for Shoes, about which it might be the Fashion of those Times to wear something sonorous. Cawls were Ornaments which hung at the bottom of their Garments, such as the Bells of the High Priest.

Ver. 19, 20, 21, 22, 23, 24. *The Chains, and the Bracelets, and the Mufflers. The Bonnets, and the Ornaments of the Legs, and the Headbands, and the Tablets, and the Ear-rings. The Rings, and Nose-jewels. The changeable Suits of Apparel, and the Mantles, and the Wimples, and the Crisping-pins. The Glasses, and the fine Linen, and the Hoods, and the Vails. And it shall come to pass, that instead of sweet Smell, there shall be Stink; and instead of a Girdle, a Rent; and instead of well-set Hair, Baldness; and instead of a Stomacher, a Girding of Sackcloth; and Burning instead of Beauty.*] By Burning instead of Beauty the Prophet intimates, that they should be forc'd to labour and drudge in the open Air, by which the colour of their Faces should be chang'd into a dark swarthy Complexion, occasion'd by the violent Heat of the Sun.

Ver. 25. *Thy Men shall fall by the Sword, and thy Mighty in the War.*] Hence, says *Sanctius*, it may be probably Collected, that this laying aside of these Ornaments, should be occasion'd by the Slaughter of their Friends and Relations, upon which melancholy Accounts they us'd to shave their Heads, cover themselves in a coarse, homely Garb, and appear negligent of outward Finery to an affectation of Nastiness. But the other Interpretation, which makes the haughty Dames to be depriv'd of these Ornaments, seems more probable, because 'tis a greater Calamity to have them taken away altogether, than to lay them aside voluntarily for a while.

Ver.

Ver. 26. *And her Gates shall lament and mourn, and she being desolate, shall sit upon the Ground.*] Within the Gates of the Cities there us'd to be spacious Rooms, wherein public Assemblies were held about their National Affairs. These (says the Prophet) shall as it were bemoan the loss of the Citizens, and grieve to find themselves left empty; and then he speaks of the City Jerusalem, as of a disconsolate Matron bewailing the loss of her Children, in the common posture of Mourners upon the Ground.

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The ARGUMENT of Chapter IV.

In this Chapter he speaks of the same destruction of Jerusalem by the Chaldeans, in which so many Men's Lives should be lost, that the remaining Numbers should bear no proportion to the Number of Women. And then he tells them, they shall be restor'd to their own Country, and the same glorious Condition they were in at the height of their Prosperity; but not till their Sufferings had brought them to a Sense of their Duty, and purg'd away that Perverseness and Refractoriness which had all along appear'd in them from the very first, and their strong propension to Idolatry. When this was done, they might expect God would bring them again to their own Country, and furnish them with all Conveniencies by the way.

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IV.

Verse 1. **A**ND in that day seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel; only let us be call'd by thy Name, to take away our reproach.] This Verse ought to be join'd to the foregoing Chapter, containing an Instance of the greatness of that Desolation which he describ'd ver. 26. So great shall the Slaughter be, and the Number of Men so diminish'd, that many Women should Address themselves to one Man, and each earnestly Court him for a Husband, and excuse him of those Obligations a Husband was under by the Law of Moses, of providing Food and Raiment for his Wife, *Only let us be call'd by thy Name; Exod. 21. 10.*

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All we desire is to have the Reputation and Honour of being call'd by thy Name, *Da tantum Nomen inane Connubii, liceat tumulo scripsisse Catonis Martia.* Not that any such thing as this should happen, but the Prophet takes this Method, to give a lively Idea of the great Slaughter of Men which should be at the taking of *Jerusalem*, which in all such cases falls heavier on the Men than the Women, because they are the Persons that make Opposition, and are found in Arms; and there is something in Women more apt to stop a Soldier's Fury, and incline him to Compassion.

Ver. 2. *In that day shall the Branch of the Lord be beautiful and glorious, and the Fruit of the Earth shall be excellent and comely for them that are escaped of Israel.* What time the Prophet here speaks of may be gather'd from the fourth Verse; *When the Lord shall have wash'd away the filth of the Daughter of Zion.* Which must be understood of the Babylonian Captivity, because in the next the Prophet describes them returning to their own Country under the immediate Protection of God, just as their Fathers came out of Egypt.* The Prophet compares the Collective Body of the Jews in Captivity, to an old decay'd sapless Tree, without Branches, Leaves, or Fruit; and those who return'd to *Judah*, to a stately Tree with spreading Branches, and inviting Fruit: As if he had said, Tho' at present my People look like a Tree decay'd and wither'd, without the natural Ornaments of Leaves or Branches; yet in that Day of Restoration, a glorious Branch shall spring up out of that seemingly wither'd Trunk, and bear excellent and beautiful Fruit, even the Deliver'd of *Israel*. Or this last Member may be referr'd to the Soil of *Jerusalem*, which they might justly expect to find at their return over-run with Weeds. But they shall find it crown'd with Fertility (says the Prophet) full of Corn and other Products of the Earth of the best Sort, and in full perfection. This is the true literal meaning of this Verse; tho' I am not ignorant that some (a) of the *Rabbins*, and most Christian Interpreters expound this of the Messiah; and the *Chaldee Paraphrast* expressly mentions his Name; which was enough to draw after him the zealous Interpreters of Antiquity, who were apt enough to find some part of his Character in

(a) Galat. 1. 3.
v. 16.

in every Page of the Bible, as is evident to any one who reads and uses his Judgment, when he reads either *St. Cyprian adversus Judeos*, or *Justin's Dialogue with Trypho*; but since their Interpretations are forced and unnatural, as will appear to any one who consults *A Lapidus*, *Forerius*, or almost any Catholic Commentator, I hope I may be excus'd for leaving the beaten Road, and keeping close to the Original, especially since a great many (a) learned Men have given the same turn to the Words.

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Ver. 3. *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.*]

(a) *Grotius, Thomas, Sanctius, Pradus, Zach. Ursinus.*

The words at first sight seem to intimate, that those who remain'd in Jerusalem, and were not carry'd into Captivity, should be holy; but the Prophet means those of the antient Inhabitants of Jerusalem, who should outlive that long Interval of Bondage, and see the joyful day of their Return; for many to be sure expir'd under the Hardships they met with, and many were so inur'd to servile Drudgery, that they had no desire of Liberty, nor Inclination to return, and therefore remain'd in those Parts, tho' they had leave to return to their Possessions. These Remains of antient Sion shall, when they return again to Sion, be Holy, distinguish'd from the dissolute Heathen by their Piety and Religion, or separated from other Nations, by being receiv'd into God's Favour, and made his peculiar People as they were before; and *written among the Living*, that is, in the List of her Inhabitants, which was call'd, *Liber Vita vel viventium*; because, as soon as any died, he was scratch'd out of that Roll which the Prophet Ezekiel (b) plainly alludes to, when speaking of those who should not return to their Native Country, he says they shall not be written in the Writing of the House of Israel. Which plainly proves that Moses, when he desir'd God to blot him out of the Book of Life, *Exod. 32.* only desir'd he might die instead of the People; not that he might be condemn'd to eternal Death, as some have imagin'd.

(b) 13. 9.

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Ver. 4. *When the Lord shall have washed away the filth of the Daughters of Zion, and shall have purged the Blood of Jerusalem from the midst thereof, by the Spirit of judgment, and by the Spirit of burning.*] He compares the Sins of the Soul to the Filth of the Body, and the Calamities they underwent in Captivity, first to Water, and then to Fire: As Water washes away the Filth of the Body, and Fire separates the impure Dross of Metals, and makes them fine, such should be the effect of their Affliction, it should wash them from the Pollutions of Sin, and root out those inveterate Habits, which by long practice were grown almost natural to them; which is said to be done by the Spirit of Judgment, that is, the Force and Efficacy of a long and severe Correction; and by the Spirit of Burning, that is, the violent Heat of that hot Furnace of Affliction.

Ver. 5. *And the Lord will create upon every dwelling-place of Mount Zion, and upon her Assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.*] God will protect them, and keep them in their Habitations, as he did their Predecessors, when he went before them by Day in a Pillar of Cloud, and by Night in a Pillar of Fire: Upon all the Glory, that is, over the glorious Ones, or Sons of Glory, who shall return, as it were, in triumph to Judea, shall be a Defence, a Shelter from all manner of Injuries, alluding to the Covering of Goat's Hair, or Ram's Skins, by which the Curtains of the Tabernacle were kept clean.

Ver. 6. *And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.*] He alludes to the moveable Tabernacles made by their Ancestors in the Wilderness, to secure them from the inconveniencies they must have suffer'd had they been expos'd day and night in the open Air, to the vicissitudes of Heat and Cold of sultry days and piercing nights; and may be understood of the Captives, either on their way from Chaldaea, or at their arrival in Judea; where, tho' they should find their Houses demolish'd, and nothing but ruinous Heaps, they should nevertheless be shelter'd from the Weather, and suffer no inconvenience thereby.

The

THE ARGUMENT of Chapter V.

The Prophet complains of the unsuitable Returns made to God by the Jewish Nation, under the Similitude of a Vineyard, which having been cultivated by all the Methods of Improvement, and had every thing done which could be done by Art or Industry, deceiv'd at last the Planter's Expectation, by yielding sorry, wild, unnatural Fruit. At the 7th Verse he explains what he means by this Similitude, and tells them by the unfruitful Vineyard he design'd to give a lively Description of the Behaviour of the House of Israel and Men of Judah to God their Benefactor; and by the wild Grapes, he means their Covetousness, Drunkenness, and Injustice, for which he threatens them with Captivity; and describes the Power and Courage of those whom he design'd to make the Instrument of his Vengeance. Whether the Prophet means the Assyrians, Chaldeans, or Romans, cannot be positively determin'd, because the Characters are general; but I think it most natural to understand him of the two first, for this reason, because the House of Israel and the Men of Judah, are mention'd as two distinct Nations, which they were not in the Reign of Vespasian.

C H A P. V.

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Verse 1. **N**OW will I sing to my well-beloved a Song of my Beloved touching his Vineyard; my well-beloved hath a Vineyard in a very fruitful Hill.] Grotius gives this sense to these words, I will sing to the Glory of God, whom I greatly love, a Song which my belov'd Creator may justly sing, with reference to his ungrateful People. (a) Others render *Jedid* by *Patruus* or *Patruelis*, (a) Vulg. *Fo-*
and think the Prophet speaks of King *Amazia* his Uncle, *rer.* who when he would signify any one's having labour'd in vain, us'd to express himself in this proverbial manner, *My Friend had a Vine in a fruitful Soil; he expected good Grapes, but it brought forth wild Grapes.*] But this, in the Opinion of St. Jerom, is too frigid and Jewish, who therefore interprets it of our Saviour, of the same Family

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(a) Virg. l. 2.
Georg.

(b) Persius
Satyra ult.

mily with *Isaiah*, according to the *Flesh*, *I will sing the Song of my beloved Cousin*, which he shall sing when he comes in the *Flesh* to the *Jewish Nation*; which he did (says *Eftius*) when he spake the Parable of the House-holder, *Matth. 21*. But if *Ledidi* be referr'd to the *Jews*, for whose well-fare the Prophet had a very tender Concern, and by *Dodi* be understood Friend in general, the sense will be plain and easy, *Now will I sing a Song to my well-beloved Country-men, a Song which my Friend us'd to sing concerning his Vineyard; my Friend had a Vineyard in a very fruitful Hill. Bekerem ben Shamen*, which the *Chaldee Paraphrast* rightly paraphrases, *In monte excelsa & terrâ pingui*, which the Prophet mentions to shew the unaccountable strangeness of the thing, that a Vineyard so advantageously planted should not succeed, having made it his business not only to pick out the best Soil he could find, but a high Situation on an airy Hill, which Vines particularly delight in.—*Apertos* (a) *Bacchus amat Colles*.

Ver. 2. *And he fenced it, and gathered out the stones thereof, and planted it with the choicest Vine, and built a Tower in the midst of it, and also made a Wine-press therein; and he looked that it should bring forth Grapes, and it brought forth wild Grapes.*] Some think the Hebrew *Sakal* may signify to build a stone Wall, which the careful Owner might build to prevent his Vineyard from the Injuries it might be subject to from Beasts or Robbers; but more probably it refers to the practice of Planters, who us'd to clear their Ground of Stones, which the (b) Roman Satyrists means by *Exossati agri*.

Ver. 3, 4. *And now, O Inhabitants of Jerusalem, and Men of Judah, judge, I pray you, betwixt me, and my Vineyard. What could have been done more to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes?*] As if God had said, such a degenerate Vineyard are ye, O Inhabitants of Jerusalem, and Men of Judah; and I appeal to your selves, whether any thing has been wanting on my part, whether the cause of their bringing forth bad Fruit can with any colour of reason be laid to my charge, who have done every thing which the most industrious

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dustrious Husband-man could do, not only to increase the Product, but meliorate the Fruit.

Ver. 5, 6. *And now go to; I will tell you what I will do to my Vineyard, I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste, it shall not be pruned, nor digged, but there shall come up Briers and Thorns; I will also command the Clouds that they rain no rain upon it.]* The Cause between God and his Vineyard having been fairly try'd, and no Omission to be laid to the Owners charge, he here gives Sentence against the unprofitable Ground, and resolves to be at no farther Expence or Trouble about it: He will break down the Fences, and lay it open to be trampled under foot by the Beasts of the Field; it shall no more have its luxuriant Branches prun'd, nor the Ground about it digg'd and clear'd of Weeds: I will leave it to spend its strength in fruitless Shoots and Thorns to intercept the generous Sap; and no refreshing Showers shall cheer its thirsty Roots.

Ver. 7. *For the Vineyard of the Lord of Hosts is the House of Israel, and the Men of Judah his pleasant Plant; and he looked for Judgment, but behold Oppression; for Righteousness, but behold a Cry.]* Here the Prophet begins to shew what those wild Grapes are which the Vineyard produced so contrary to its Lord's Expectation: By Cry, he means Oppression, the same which he mention'd in the preceding Sentence. Instead of a regular Execution of Justice, and a steady Adherence to the Laws he had prescrib'd them, nothing was to be heard in their Streets but the loud Complaints of Subjects groaning under the Oppression of their Arbitrary Governors; but *Sanctim* thinks the Prophet means Sin in general, which in the Language of the Scripture is said to cry to the Lord.

Ver. 8. *Wo unto them that join House to House, that lay Field to Field, 'till there be no place, that they may be placed alone in the midst of the Earth.]* Here he upbraids them with insatiable Avarice, that they were never at ease, 'till they had got into their Possession all the Land which lay round their Houses, 'till they could take a view on every

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every side, and as far as their Eye could reach see nothing but their own.

Ver. 9. *In mine Ears said the Lord of Hosts, Of a truth many Houses shall be desolate, even great and fair without Inhabitant.]* Some refer this to God himself, as if he said, *I have heard with my Ears the Cries of those whom your Ambition or Covetousness oppress.* Tho' others think the Prophet speaks of himself, as if he affirm'd, that he had with his Ears heard God decree those Punishments which he denounces in the following Words.

Ver. 10. *Yea, ten Acres of Vineyard shall yield one Bath, and the seed of an homer shall yield an Ephah.]* Ten Acres planted with the choicest Vines, shall yield but one small Measure, not above nine Gallons of Wine, a poor return for so large an extent of Ground; which if rightly improv'd and bless'd with seasonable Weather, would yield at least two hundred of the same Measures. Of the Ephah and Bath Vide Pocock.

Comment. in
Ioseph in fin.

Ver. 11. *Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine enflame them.]* To eat or drink in a Morning was look'd upon as Intemperance among the Jews, therefore says Solomon, *Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the morning.* Much more is it so to rise early on purpose only to wallow in Intemperance, for fear least they should not have time enough to indulge themselves in extravagant Mirth.

Eccles. 10. 16.

Ver. 12. *And the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feasts; but they regard not the work of the Lord, neither consider the operation of his hands.]* They give themselves over so intirely to an unthinking Jollity, that they take no notice of those Judgments of God, which are already in the midst of them, no more than of those which hang over their Heads just ready to fall: But some think by the Works of the Lord, the Prophet means the Heavens and heavenly Bodies which Man was born with an erect Countenance to contemplate, instead of which they were degenerated into Beasts, minding nothing but their Guts.

Basil. Sanctius.

Ver. 13. *Therefore my People are gone into Captivity, because they have no knowledge; and their honourable Men are famished,*

famished, and their multitude dried up with thirst.] That is, shall go into Captivity, which was fulfilled as to the ten Tribes by Salmanazar, at the beginning of Hezekiah's Reign; and as to the remaining two, the Men of Judah, as they are call'd, ver. 7. by Nebuchadnezzar; And this shall come upon them, says the Prophet, because they have no (a) knowledge, because they forgot God's Commandments, and acted as if they knew him not: Tho' (b) others think Mib-
bel's dangath signifies no more than on a sudden, unexpectedly they shall be carry'd into Captivity before they have recover'd their Senses, without knowing where they are, or what they are about to suffer.

(a) Tirinus.
(b) Forerius
Moller.

Ver. 14. Therefore Hell hath enlarged her self, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.] What we render Hell, following the Vulgat too closely, should be render'd the Grave; of which the Prophet speaks as of a ravenous Beast, stretching it self and endeavouring to enlarge its Capacity, upon a Prospect of a plentiful Repast, which gives a lively Idea of the great Slaughter which should be made of them, so great, that Tophet, the common burying-place, would not contain the dead Carcasses.

Sanctius.

Ver. 15. And the mean Man shall be brought down, and the mighty Man shall be humbled, and the eyes of the lofty shall be humbled.] The destruction shall be general, and reach all Ranks and Degrees of Men; it shall sweep away the great and the little promiscuously.

Ver. 16. But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.] Then is God said to be exalted, when by his Judgments on the Wicked he gives a visible Proof of his Dominion and Authority; that he has Power to pull down and chastise the greatest Mortals, and that the highest of the Sons of Men are not out of his reach, since he is higher than they.

Ver. 17. Then shall the Lambs feed after their manner, and the waste places of the fat ones shall strangers eat.] This Verse is very obscure, the principal Words in it being capable of different significations, according as they are read with such and such Vowels. Forerius thinks the

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Prophet design'd to set forth the different Fate of the Good and Bad. The Virtuous, like innocent Lambs, in rich Pastures, shall feed, *Kedovram juxta Verbum suum*, at their pleasure, roving from place to place, without any fear of danger; but, *Chorboth*, the Sword shall destroy, *Mechim geerim medullata ruminantia*, those pamper'd Beasts he had been speaking of, ver. 12. But if we stick to our Translation, and understand by *Chorboth* the waste places, as the word also signifies, the sense of the Prophet will be, *The Lambs shall feed after their manner, securely in plentiful Pastures; but the desolate Lands of the fat ones, that is, of the rich luxurious Epicures, before describ'd, shall strangers eat: They shall be snatch'd from their Possession either by Death or Captivity; and Strangers, such as had no manner of Relation to them, shall plant, sow, and eat the Fruit of their Land: Which was fulfilled when the great and rich Jews were carry'd away into Captivity, and the poorer sort left behind by the Babylonians to Till the Ground; and more fully afterward, when they return'd from Captivity, and enter'd upon the Possessions of their griping Magistrates, and oppressing Nobles, who fell by the Sword in Jerusalem, or dy'd in Chaldea.*

Ver. 18. *Wo unto them that draw Iniquity with Cords of Vanity, and Sin as it were with a Cart-rope.* (a) Some think by these Metaphorical Expressions the Prophet means harden'd Sinners, who by long inveterate Habits are so entirely in the Power of Sin that they are unable to disengage themselves from it, but draw it after them continually, as if it were fasten'd to them by Cords; (b) *Ex infirmitate peccantes trahuntur a peccato contra voluntatem eorum ipsos sequente & ipsis adharente: Pertinaces autem trahunt peccatum etiam fugiens & repugnans conscientie:* But they (c) seem to interpret it more agreeably with the Context, who by Sin understand the Punishment of Sin, than which nothing is more common in Scripture; *Wo to them who by their presumptuous Sins draw God's Judgments upon themselves as it were with Cart-ropes, which he calls Cords of Vanity, in respect to the End they propos'd to themselves in sinning, which could not but be vain and irrational.*

(a) Basil.

(b) Zach. Vrsin.

(c) Cyril, Sanctius, Forerius.

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Ver. 19. *That say, Let him make speed, and hasten his Work, that we may see it: and let the Counsel of the Holy One of Israel draw nigh and come, that we may know it.] Let him send down those Judgments thou hast threaten'd us with so often, and then perhaps we will believe thee; they jested with the Prophet, and provok'd God by an open Challenge not to defer so long the great Work they had heard so much of, as if they had a mind to see the utmost that God could do, and would then take it into Consideration, whether it were worth their while to regard him.*

Ver. 20. *Wo unto them that call Evil Good, and Good Evil; that put Darknes for Light, and Light for Darknes; that put Bitter for Sweet, and Sweet for Bitter.] This they did by their Actions as plainly as if they spoke their Mind in Words, by condemning the Innocent, and letting the Guilty escape unpunish'd, as the Prophet tells them in the next Verse.*

Verse 21, 22, 23, 24. *Wo unto them that are wise in their own Eyes, and prudent in their own Sight. Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink. Which justify the Wicked for Reward, and take away the Righteousness of the Righteous from him. Therefore as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so their Root shall be Rottenness, and their Blossom shall go up as Dust: because they have cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel.] Having call'd them his pleasant Plant, ver. 7. he speaks of them under the same Metaphor here, tho' they flourish'd at present like a green Palm Tree, their Root should in a short Time grow rotten, and the Blossoms which adorn'd their Branches moulder away into Dust, by which the Prophet means they should be cut off by their Enemies, as the Israelites were by the Assyrians, and the Jews by the Babylonians.*

Ver. 25. *Therefore is the anger of the Lord kindled against his People, and he hath stretched forth his Hand against them, and hath smitten them: and the Hills did tremble, and their Carcases were torn in the midst of the Streets: For all this his Anger is not turned away, but his Hand is stretched out still.] All these Præterperfect Tenses must be understood and should be translated Futurately, and may be referr'd to the first*

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first and second coming of the *Assyrians* against the *Israelites*, and first and second coming of the *Babylonians* against the *Jews*; for all this his Anger shall not be turn'd away, neither shall these Judgments appease the Almighty, who hath severer Calamities for them in store, and will stretch out his avenging Hand, and let it fall more heavily on them than before, meaning their Captivity, which he was resolv'd to bring upon both Nations of *Israel* and *Judah*.

(a) Arnold.
Bool. Animad.
l. 1. c. 7.

Ver. 26. *And he will lift up an Ensign to the Nations from far, and will hiss unto them from the end of the Earth: And behold, they shall come with speed swiftly.*] This is a military Phrase, taken from the manner of gathering an Army together, which was done by setting up a Standard, to which every Soldier resorted upon first notice, with the utmost Expedition; tho' (a) others think it refers to the *Signum Expeditionale*, which as soon as the Army discover'd, they were to begin their March. He will hiss unto them from the end of the Earth, he will stand on the Borders of *Judea*, and call on the distant *Babylonians*, to come and execute his Vengeance against his People; who shall come at the first Call, at the lowest Sound of his Voice; in allusion to a Shepherd, who by a Whistle calls together his scatter'd Flock; or the Master of a Ship, at the Sound of whose Voice each Mariner is ready at his Post.

Ver. 27, 28. *None shall be weary, nor stumble amongst them; none shall slumber nor sleep; neither shall the Girdle of their Loins be loosed, nor the Latchet of their Shoes be broken. Whose Arrows are sharp, and all their Bows bent; their Horses Hoofs shall be counted like Flint, and their Wheels like a Whirlwind.*] Nothing can be finer than the following Description of an Army prepar'd for Battle, flush'd with the assurance of Victory, and impatient 'till the Signal be given. The Expressions are all strong, full of lively Ideas, which according to our modern way of Writing, would shine in several Pages. In the numerous Host, there should not be found one who is not brisk and vigorous, and eager to Engage, none fatigu'd, and unfit for Action, none drowsy or inclin'd to Sleep: None but what have their Weapons ready, and their Armour on; their Bows with trusty Strings, and ready bent, their Arrows pointed, their

their Horses mettlesome and hardy, and their Chariots ready to fly of themselves.

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Ver. 29. *Their roaring shall be like a Lion, they shall roar like young Lions: Yea, they shall roar and lay hold of the Prey, and shall carry it away safe, and none shall deliver it.]* It was an ancient Custom among Soldiers to give a Shout before they began an Engagement, of which a memorable Instance occurs in the Roman History, when the Forces of that warlike Nation gave such a Shout, as made the Birds then flying over their Heads, drop dead between the Armies.

Ver. 30. *And in that Day they shall roar against them, like the roaring of the Sea; and if one look unto the Land, behold darkness and sorrow, and the light is darkned in the Heavens thereof.]* In that day when the Chaldeans shall take Jerusalem, they shall fall on the defenseless Inhabitants, Shouting and Animating one another in their barbarous Executions. The wretched Inhabitants shall look to Heaven, but there shall be no Comfort, nothing but thick Clouds and melancholy Darkness; they shall look to the Land and behold Darkness there also, a dismal Scene of Misery, which in the Scripture-Language is describ'd by Darkness.

The ARGUMENT of Chapter VI.

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This Chapter contains a Vision, wherein God was represented to the Prophet in all his Glory; The Astonishment of the Prophet; a new Commission given him, or the former confirm'd; and a Prophecy concerning the Fate of the Jewish Nation. It seems most natural to understand the time pointed at of the Natural than Civil Death of Uzziah, as (a) some Me- (a) Chald. taphorically call his Separation upon the account of his Lepro- Paraph. sy, and most probably of that part of the Year which succeed- ed his Death, than of that before. For if he had spoken of him alive, he would have said in diebus Uzzie, and yet he avoids saying in the Days of Jotham, because he would have us to understand that this remarkable Vision happen'd to him immediately after his Death, at the very beginning of Jo- (b) Hieron. tham's Reign. And if what the Fathers (b) alledge be true, in cap. 2. that

that the Spirit of Prophecy was taken away toward the latter end of Uzziah's Reign, we have a reason why at this time the Prophet receives a new Commission to exercise his prophetic Office, or receives fresh Orders to resume his intermitted Charge. Moller thinks it probable that Isaiah had prophesied 28 Years in the Reign of Uzziah, and began at last to be weary of upbraiding an obstinate Nation with their Sins to no purpose, upon which God thought fit to stir up his Zeal, and animate him to a vigorous Prosecution of his Office, by a fresh lively Representation of himself in such a manner, that the bare Narration of it should strike an Awe on the People, and make them afraid of offending him, who was attended with such a glorious Retinue of Seraphims, and other ministring Spirits. Sanctius will have it that this Vision was represented to the Prophet before the Death of Uzziah, but of this nothing certain can be determin'd; only to me it seems probable that the former Sermons were deliver'd in his Reign, this in Jotham's, and the next Chapter in the Reign of Ahaz, as the Title of the Book seems to require. Zach. Ursin.

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C H A P. VI.

Verse 1. **I**N the Year that King Uzziah died, I saw also the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple.] God is not the Object of mortal Eye, we must therefore understand by this Expression of seeing the Lord, that God by a vigorous Impression on the Prophet's Mind, rais'd such an Idea of himself as the Prophet would have had if he had really seen him in Robes of Majesty, seated on a Throne of State within the Temple, fill'd with his expanded Train. The Evangelist expressly affirms that Adonai, whom the Prophet saw, was Christ, which is such an Argument of the Divinity of our Saviour, as the Socinians can never evade.

Ver. 2. Above it stood the Seraphims: each one had six Wings, with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly.] I think it not very material what the Number of the Seraphims were which appear'd to the Prophet in this Vision, whether Two, (a) as most think, and seems to me plain from the Context, (b) as most think, and seems to me plain from the Context, Apoc. disp. 7. or Four, as (b) others, or many, as Forerius; nor is it worth

(a) Basil. Adam Lyran.

(b) Pradus in jam Vision.

Ezek. ix. 6.

Percira c. 4.

Apoc. disp. 7.

worth disputing whether these heavenly Attendants stood about the Throne or hover'd in the Air above, or stood at a distance below; 'tis enough that near the Throne the Prophet describ'd Creatures who by their glorious Appearance seem'd worthy to attend the God of Heaven, and yet by their reverent Behaviour shew'd they were sensible of the infinite Distance between themselves and their Creator; their Form was human, their Faces shining like Fire, with Wings they supported themselves on each side of the Throne, modestly hid their lower Parts, and kept off, as it were, the too glorious Light of God's Presence from striking them blind.

Ver. 3. *And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory.*] That is, exceeding just is the Lord of Hosts in his Sentence which he has pass'd against the rebellious Nation; the Prophet supposes the Sentence mention'd, v. 10, 11, 12. to be pronounc'd in their hearing, upon which the Angels of God express'd their Approbation after this solemn manner, which may in general respect God's essential Holiness, but in particular that Attribute of his Justice which is more nearly concern'd; the whole Earth is full of his Glory. *Kol Haaretz*, all this Land, (a) that is, *Judea*, (a) *Grotius*. God shall in her more particularly give abundant Proof of his Power and Justice.

Ver. 4. *And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.*] (b) Some think (b) *Hieron. Cyril. Thom.* by this violent Commotion of the Temple the Destruction of Jerusalem is portended; but this is only to set out the Majesty of the God of Heaven, which the inanimate Walls were sensible of, and trembled, as it were, for fear; for the same Reason the Prophet adds, *and the house was filled with smoke*, or a Cloud, which was the Symbol of God's Presence among the Jews, as appears by the Account the Sacred Historian gives of the introducing the Ark into the Temple. (c) *And it came to pass when the Priests were* (c) *1 Kin. 8. 10, 11.* *come out of the holy place, in which they had set down the Ark, that the cloud filled the house of the Lord; so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.*

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(1) Hom. 5.

(b) Hieron.
Cyril. Haymo.(c) Hieron.
Ep. 143. ad
Damas. Basil.
in loc.(d) Haymo,
Hugo.

Ver. 5. *Then said I, Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts.*]

(a) St. Origen thinks Isaiah here accuses himself of some rash Word, some unguarded Expression, which had accidentally dropt from him, but Grotius and others (b) that his Fault was holding his Tongue when he should have spoken; that by a criminal Silence he had encourag'd the King in those Sins which he ought boldly to have reprov'd. *I am undone*, says the Prophet (within himself) when he first discover'd God with his Retinue of flaming Seraphs, surely 'tis impossible so sinful a Creature as I am should live; *I am a man of unclean lips*, altogether unworthy to joyn with the holy Angels in praising God, and dwell in the midst of a People of unclean lips. He adds another Cause of his Consternation, besides the Sense of his own Unworthiness, he knew the Sins of his Nation were so flagrant, that since God was about to execute Judgment against them, he had Reason to be apprehensive of the Consequence, and fear lest himself should be involv'd in the general Calamity.

Ver. 6. *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.*] Interpreters are mighty solicitous what should be signify'd by this live Coal; (c) some will have it to be the Word of God, *in calculo divini sermonis veritas & rigor, in carbunculo ejusdem lucens doctrina*, and then the Altar from whence it was taken must be either the Old or New Testament, or (d) Christ himself, whose Speech the Two Disciples found to be fiery when they said one to another, *Did not our heart burn within us?* Luk. 24. 32. But this is giving their own Fancies for the Prophet's meaning; certain it is this was only a Vision, and the Prophet mentions a Coal from the Altar only because Fire is the great Refiner, and therefore fit to free the Prophet from that Pollution he before complain'd of; which, whether he means a natural Impediment in his Speech, which render'd his Preaching ineffectual, or the Corruption of his Nature, which expos'd him to the Anger of God, was corrected and taken away by this Application.

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Ver. 7, 8, 9. *And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go, and tell this people, Hear ye indeed, but understand not: and see ye indeed, but perceive not.*] The Imperatives here, says *Varatius*, stand for the Future Tenses, and so the LXX have translated them, and our Saviour makes use of their Version, *Matt. 13. 14.* The Time shall come when they shall hear the Threatnings of the Prophets and yet not understand them, a fatal Blindness shall befall the whole Nation, so that tho' the Will of God was plainly reveal'd to them, and his Judgments denounc'd against them in such a manner, that the meanest Capacities might understand what God design'd to do with them, yet they shall still go on in their Sins, as if they had quite lost their Senses, and knew nothing of any ill Consequence of continuing in their Sins; and this the Event abundantly justify'd; for tho' *Isaiah*, *Hosea*, *Joel*, *Amos* and *Micah* prophecy'd in the successive Reigns of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*; *Nahum* and *Habakkuk* in the Reign of *Manasse*, *Jeremiah* and *Zephaniah* just before the Captivity, so many frightful Denunciations of Vengeance made no Impression on that obdurate People, they went on from bad to worse, till the Measure of their Sins was fill'd up, and then God gave them into the Hands of their Enemies.

Ver. 10. *Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*] It is repugnant to the Justice of God to make his People stupid and incapable of Instruction, (which is the meaning of these Metaphors) and then to punish them for that Stupidity, which was not brought upon them by any Fault of theirs, but inflicted by God himself; therefore the generality of Interpreters say, that the Prophet is not commanded to strike their Eyes with Blindness, &c. but only to tell them that they had already, or should by their Sins contract such a fatal Blindness as should expose them to God's Indignation, which they had Means to avoid if they would but make a right Use

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(a) Lib. 83.

quaest. 69.

Salmeron pro-
leg.

(b) Levit. 12.

(c) Job 9. 31.

of their Faculties, according to the Rule of St. *Austin*, (a) by which any one in Scripture is said to do a thing when he declares it shall be or is already done: (b) Thus *Moses*, speaking of the leprous Person, says, *Contaminabit eum. sacerdos*, that is, shall declare or pronounce him unclean, and my own cloaths shall abhor me, (c says *Job*) shall declare me abominable, fit to be abhorr'd. The LXX read the Hebrew with other Vowels, rendring it *inaxw-ss*, so that in this Verse the Prophet gives the Reason of what he had forerold in the former, that hearing they should hear and not understand, for the Hearts of this People are grown fat, and their Ears dull of hearing, by a long Habit of Sin they are harden'd, and Instruction makes no more Impression on them than a Consort of Musick on a Person quite deaf; they are become like the Idols they dote on, have Eyes and see not, Ears and hear not, and therefore tho' I thunder the Terrors of the Lord in their Ears, and warn them of those terrible Calamities they will draw on their own Heads, they are no more mov'd than if they heard not or understood not a Word I say to them; this to me seems to be the natural meaning of this Verse, by which the Blindness of the Jews before the Captivity is to be understood, as well as their Blindness under the Light of the Gospel. (d)

(d) *Sanctius*.

Ver. 11. *Then said I, Lord, how long? And he answered, Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate.*] The Prophet not daring to intercede in behalf of the stubborn Nation, only asks of God how long they should continue thus obstinate? To which this Answer is return'd, *Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate.* By which *Grotius* thinks the Prophet means the Desolation brought on the Cities of *Judea*, by *Sennacherib*; so long they should continue obstinate in their Wickedness, ridiculing the Prophets, and giving no Credit to what they said; but the Prophet seems to me to point out the *Babylonian* Captivity, not that after that this blindness should be taken off, for we see it continu'd upon them 'till their Cities were wasted a second time, and they remov'd far away,

Ver.

Ver. 12. *And the Lord have removed Men far away, and there be a great forsaking in the midst of the Land.*] By removing Men far away, Grotius understands making them fly for shelter to distant Countries, which in all probability great numbers of them did upon the approach of the Assyrian Army; but they soon return'd again upon the News of the signal Overthrow of that prodigious Host, and settled again in their former Habitations. The desolation here describ'd was, in all probability, that which their Country-men were reduced to by their Babylonian Conquerors, who transplanted all the Inhabitants of Judea into a far Country, and left their Cities desolate for many Years.

Ver. 13. *But yet in it shall be a tenth, and it shall return; and shall be eaten: as a teil tree, and as an oak whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.*] Grotius understands this obscure Verse thus, *In it*, that is, *in Judea* shall be a tenth part of the Inhabitants shall escape the Swords of the Assyrians; *it shall return, and shall be eaten*, that is, it shall again be cultivated, and they shall eat the Fruit thereof; *it shall flourish like a teil tree or oak when it expands its branches*, they shall be establish'd again, and the holy seed shall be their establishment; that is, the City shall be sav'd from Sennacherib, because of the good Men therein. Others thus, *But yet a tenth shall be in Judea*, that is, shall return to their Native Country; (speaking of those in the former Verse, said to be removed far away) they shall be, *Lebaner in Excidium*, destroy'd, but not utterly; *as a teil tree or oak*, depriv'd of their Leaves in Autumn, seem to outward appearance dead, yet even then they have a vital Principle within, which will expand it self in Buds and Leaves, as soon as they begin to feel the warm influence of the Sun: So shall there be some Vigour left in the poor remains of a long Captivity, which shall make them again flourish and spread themselves over the Land, which shall be owing to the Piety and Goodness of a few chosen good Men. *Semen sanctum fulcimentum ejus*, a holy seed shall be their support. Sanctius thinks *Nasiridja Decimatio*, as the Vulgat renders it, is the same with *Decies repetita Vastatio*; as if the Prophet had

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had said, *If the Nation of the Jews should again multiply, I will not suffer them to enjoy a long establish'd Happiness, but will send Judgments upon Judgments, and consume them 'till they are quite destroy'd; which was effectually accomplish'd (says he) by God; for what Nebuchadnezzar left at his first Invasion, he destroy'd by a second and third: And when, after their Restoration, they had taken breath for a long time, and had a fair Prospect of regaining their ancient Splendor, they were brought down again by Antiochus; and after another interval of Quietness, first Pompey gave them a taste of the Roman Valour, by which their Government was at last intirely shatter'd to pieces under Titus. But Nasiridja signifies no more than the Tenth, being the Feminine of Nasirith; and it is more natural to understand Pars the tenth part, the word being a Numeral, than Vastatio, to which it has no more relation than to any thing else. Zach. Ursin. thinks the Prophet by Decima Pars refers to those poor Jews who were left behind by Nebuchadnezzar, and gives this easy Version of this obscure Verse, *Adhuc in ea [terrâ erit] Decima [pars exigua reliqua] & rursus erit ad depascendum [iterum comburetur vel vastabitur] Verum tamen sicut Ilex & sicut Quercus in quibus in abiectione foliorum stipes est, sic semen sanctum est stipes ejus. Matzav, which properly signifies a Statue, here is to be understood of the Body of a Tree, which stands firmly fix'd in the Earth by its roots; and tho' in the Winter, to outward appearance, it looks dead, yet it retains within a vital Vigour, which will shew it self in the Spring. Such shall the condition of the Jews be, during their Captivity, after which they shall again shine forth in their former Splendor.**

The

The ARGUMENT of Chapter VII.

In this Chapter the Prophet, from God, promises deliverance to Ahaz, who was under dreadful Apprehensions at this time of being over-run by the Confederate Forces of Syria and Israel: This he does first by dumb show, as it were, setting his Son Searjasub before him, whose Name was given him on purpose to signify that they should not be intirely cut off: But this prophetick Name not being sufficient to allay the Fears of the dejected King, the Prophet bids him ask what sign he pleas'd, and it should be granted, in Confirmation that God would certainly deliver him out of the Hands of his Enemies: The King refuses to ask a sign, out of a specious pretence, that he was unwilling to tempt God, or put him to so much trouble on his account; yet God gives one, and expresses it in such words as plainly shew the Prophet had then in his Eye a far greater deliverance; and then he proceeds to denounce against incredulous Ahaz, Judgments on him and his Posterity by the Arms of the Assyrians.

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Verse 1. **A**ND it came to pass in the days of Ahaz, the Son of Jotham, the Son of Uzziab King of Judah, that Rezin the king of Syria, and Pekah the Son of Remaliab king of Israel, went up towards Jerusalem to war against it; but could not prevail against it.] To understand this illustrious Prophecy it will be necessary to consult the History (a); that Judea was miserably plunder'd and ravag'd by Hostile Incursions at the beginning of the Reign of Ahaz. First Rezin, King of Syria, invaded them, took Aila, and carry'd away a great Booty, which encourag'd Pekah King of Israel to try his strength with them, which he did, and in one Battle kill'd 120000 of the choicest of their Soldiers: The Idumeans and Philistines were not wanting to insult a poor broken Nation; and to conclude their Calamity, the Kings of Syria and Israel enter into Alliance, resolv'd to make a compleat Conquest of the Nation, and set a Governour over it who

(a) 2 Kings
15.
2 Chron. 28.

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who should be accountable to them. In these Extremities King *Abaz* was so far from having recourse to God, that he thought of nothing but how to engage *Tiglath Pileser* King of *Assyria*, on his side, which he resolv'd to endeavour by a vast Present, consisting of the richest Furniture of his Palace, and the most valuable Ornaments of the Temple. These were the Projects he was wholly taken up with, when God sent the Prophet to him, with the Message contain'd in the following Verses.

Ver. 2. *And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.*] The Original, which we render is *Confederate*, signifies *is Rested*, and may import not only that the Confederate Forces were join'd, but that they were already incamp'd in the Tribe of *Ephraim*, which was not very far from *Jerusalem*, and therefore was amazing News to the timorous King.

Ver. 3. *Then said the Lord unto Isaiah, Go forth now to meet Abaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the high way of the fullers field.*] *Searjashub* was a Name in all probability given by God's own appointment to one of *Isaiah's* Sons, and signifies either a Remnant, or the Forsaken shall return: So that the Prophet taking this Son with him, and presenting him to the King, was as much as if he had told him in words, that those who remain'd after the Incursion of this Confederate Army, should return again to their Country, and be a flourishing People: Or in the other signification of *Sear*, that the People at present forsaken of God should be restor'd to his Favour, and deliver'd from their Enemies. Thus we are sure God sometimes foretold future Events by Names, as appears from the Sons of *Hosea*, *Loruchama* & *Loammii*.

Ver. 4. *And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.*] (a) Some think the Prophet advises the King to keep his Temper not to fly out into any indecent Expression, or insolent Murmurings against God, for suffering such powerful Enemies to invade his
King-

(a) Hieron.
Thomas,
Hugo.

Kingdom; but the Hebrew Idiom, which we render *take heed and be quiet*, signifies no more than if he had said, *See that thou be not disturb'd in thy Thought, nor look out for Foreign Assistance*; as probably at that very instant he was contriving by what Methods to engage some neighbouring Monarch to lend him Assistance, or make a Diversion for him: He calls the Confederate Kings, by way of Contempt, *smoking Firebrands*; each of them single had been too strong for him, and therefore his fancy represented their united Forces like a fierce raging Fire, whose Violence he could not be able to resist: But the Prophet tells him they should not be able to do him any considerable damage, like the ends of two *smoking Firebrands*, they should soon expire, or be easily put out.

Ver. 5. *Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,] To lessen them in the Opinion of Ahaz, and make him entertain meaner Thoughts of them, he will not vouchsafe to mention their Names; the Syrian, the Israelite, and the Son of Remaliah, have taken evil counsel against thee, but it shall be to no purpose.*

Ver. 6. *Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it; even the son of Tabeal.]* The Original signifies to cut or rend in pieces; Let us rend the Kingdom from Ahaz, and divide it among our selves; tho' others, with our Translators, think he means making a Breach in the Walls of Jerusalem, and so taking it by Storm, 'till when they could not pretend to set a King in the midst of the Land.

Ver. 7, 8. *Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin, and within threescore and five years shall Ephraim be broken, that it be not a people.]* The common Interpretation of these words is thus, *God has decreed, and it shall never come to pass that the Confederate Kings shall take Jerusalem; For Damascus is the Head or Metropolis of Syria, where Rezin Reigns; and Samaria the Head or chief City where Pekah Reigns; these are the Bounds I have fix'd to these Kingdoms, which they shall never pass. The Israelites especially shall be so far from triumph-*

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VII.(a) Haymo,
Thomas, San-
ctius.(b) Grotius,
Capel.

triumphing over their Brethren of Judah, that in a short time their Kingdom shall be utterly subverted, and they carry'd into Captivity. Gataker thinks the words may be thus translated, *For though Damascus be the Head of Syria, and Rezin the Head of Damascus; yet within threescore and five Years shall Ephraim be broken, that it be not a People, and Samaria with her Head, Remaliah's Son, shall be broken*; as if he had said, *Although the House of Israel carry it self so high, relying on their Confederacy with Rezin, who was King of Damascus, and by reason thereof hath the greatest part of that Country at command; yet that shall not hinder, but within the time here design'd, the state of Israel shall be dissolv'd, and the King of Israel kill'd in a much shorter time.* Sanctius prefers the ingenious Conjecture of St. Cyril, who thinks *Desinet esse populus vel peribit*, should by a Zeugma be repeated, *Desinet aut deficiet Damascus caput Syria: deficiet princeps & caput Damasci Rezin, deficiet Samaria caput Ephraim, deficiet Samaria caput filius Romelia*: Whether this will be allow'd or no, there seems some disorder in the words, which would more naturally follow one another, if the beginning of the 9th Verse were interpos'd after these words in the 8th, *And the Head of Damascus is Rezin.* As to the threescore and five Years, the Term prescrib'd to the ruin of the Kingdom of Israel, the Jews and (a) other Interpreters, unwilling to allow the least slip in the Transcribers of the Holy Scripture, begin to reckon the Years of this Prophecy from the time that Amos foretold the same thing; which Calculation is grounded on this Supposition, That Amos prophecy'd 4^{to} Uzzia; but I think it more ingenious to own, with two learned Critics (b), a possibility of a mistake in the Writer, than to make the Writings themselves unintelligible or ridiculous; for, according to this way of interpreting, the Prophet must be suppos'd to say within threescore and five Years, which began long since, and are now almost expir'd, *Ephraim shall be no more a People*, which is making the Prophet speak very absurdly: But if we read a Singular for a Plural, *Shish* instead of *Shishim*, the Computation will be easy; for from this time, to the carrying away the Ten Tribes into Captivity by Salmanazar, are Six and Five, that is, Eleven

ven Years, Two of the Reign of Phacee, and Nine of Hosea. (a) Others reckon that the Kingdom of Israel was not intirely subverted by Salmanazar, but by Esarhaddon, in the 24th of Manasses, to which time, from the 3d of Ahaz, are 65 Years. But the King of Assyria carry'd away Israel, (b) says the Sacred History) that is, all Israel; or if he left a few poor Wretches behind him, we never meet with the least footsteps of Government among them after the Ninth of Hosea.

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(a) Funicus in Chron. Gataker, Zach. Urfin.
(b) 2 Kings 18. 11.

Ver. 9. *And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son: if ye will not believe, surely ye shall not be established.* Several are the Translations and Interpretations of the last words of this Verse, but ours is agreeable to the Original and Context: *What I say ye may safely rely on; but if ye will not believe, if ye dare not put Confidence in the Word of God, ye shall never enjoy any stable Happiness, your Peace shall be often interrupted by Hostile Incursions, and ye your selves carry'd into Captivity, as well as your Brethren of Israel.* (c) Others think it may be render'd, *Will ye not believe unless ye are confirmed?* The Prophet seeing Ahaz persist in his Diffidence and Fear, asks him, whether he and his Council would not believe unless they were convinced by a Miracle? which therefore, in the next words, he gives him leave to ask without any Danger of offending God.

(c) Diodat. Amama. Pfeiffer.

Ver. 10, 11. *Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above.* He bids him ask a Sign to be perform'd either in Heaven or upon Earth, as the moving of the Earth, or that the Sun may stand still, or go back, or withdraw his Light for a while; which the incredulous King refus'd out of a pretended Principle of Conscience, but in reality, because he was resolv'd to provide for his own safety a securer way, as he thought.

Ver. 12, 13. *But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also?* As if he had said, To suspect my Veracity, is an Affront to the Dignity of that great Office I am invested in; but perhaps ye may think it below

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you to consider, whether ye are injurious to Men, since ye take the liberty to affront God himself to his Face, and refuse to comply with his kind Offer made in condescension to your Scruples.

Ver. 14. *Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*] I am very sensible that the whole Current of the Commentators are against me, except *Grotius*; yet I cannot perswade my self, but that the Prophet in this place is to be understood in a literal Sense, of a Virgin who was then to conceive and bear a Son, and by calling his Name *Immanuel*, was to confirm the King and his Council, that God would be with them at that critical Time of Danger; that is, that he would defend them in their Extremity, and deliver them from their Enemies; and that for this reason: Because I cannot conceive how an Event, which was to happen above seven hundred Years afterward, could be a rational Inducement for them to believe that they should be deliver'd from their present Danger; any more than at this

(a) Writ
when the
French Fleet
were on the
Coast of
Scotland.

(a) nice Juncture, when we are threatned with a *Gallic* Invasion, it would be an Argument to us not to fear so powerful an Enemy, if we should be assur'd by a Prophet that seven hundred Years hence, God would work such a Miracle for us, as far surpass'd any thing he had yet done in the World. This is the only reason I shall here mention, designing in another place to vindicate at large the Interpretation I give of this famous Prophecy: In which, to shew that I am not singular in my Opinion, I shall transcribe the Words of the great *Huetius*; *Ambigua Verba Ista sunt Ecce Virgo concipiet & pariet filium & vocabitur nomen ejus Immanuel. Proximus enim sensus est, Virgo in manum Viri conveniet ex eorumque conjugio nascetur filius qui Nomine suo Immanuel hoc est Nobiscum Deus opem Dei Judaeos prosequentem & praesentem ostendet: occultior vero ille est, Virgo Spiritus sancti Virtute sine Viri consortio filium Pariet qui cum in lucem prodierit tum verè erit Nobiscum Deus.* And at last the same learned Man, who cannot be suppos'd to have any design to weaken the Arguments for Christianity, having shew'd that the proofs thereof amount to a Demonstration, concludes

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cludes this Subject in these remarkable Words, That the same Child is meant in all Three Chapters, meaning the 7th, 8th and 9th of *Isaiah*. Rabbi David Kimki allow it, but in this Particular he differs from us, the Rabbi maintaining *Hezekiah* to be that Child, we the Son of *Isaiah*, consider'd as a Type (a) of Christ, *Et assentientem habemus* (a) *Huetii* *Eusebium, Basilium, Hieronymum, Cyrillum, Theodoretum,* demonstrat. *Evangel. p.* & *Procopium*.

Ver. 15. *Butter and honey shall he eat, that he may know to refuse the evil, and chuse the good.*] He shall eat the common Aliment of Children in *Judea*, which is all along in Scripture describ'd as a Land flowing with Milk and Honey, that he may know, that is, until he knows, for there could be nothing in that or any other Food conducing to improve the Child's Knowledge; and so the *Chaldee* Paraphrast renders *Ledango* by *Nath la Jethang donec sciat*; and so the *Prefix le* is constantly render'd in *le Nolam*, which so frequently occurs in Scripture; what particular Number of Years this proverbial Expression denotes we cannot determine precisely, and there is no Necessity we should do so.

Ver. 16. *For before the child shall know to refuse the evil, and chuse the good, the land that thou abhorrest shall be forsaken of both her kings.*] If the Child in this Verse be the same with that in the preceding one, as I am confident no unprejudic'd Reader can deny with any Colour of Reason, then it is the same with that to be born of the Virgin, and if so, it must signify a Child born about that Time, because it could be no manner of Comfort to *Ahaz* that his Enemies were to be cut off 700 Years afterward; and 'tis ridiculous with some Commentators to say, That the Messiah being invoc'd or call'd upon before he knew how to refuse the evil, and chuse the good, should destroy them with his Power; but that Expression denotes the short Period of Childrens arriving to the use of Reason, generally comprehending Three or Four Years. *Sanctum* makes it shorter, supposing thereby is meant the Period of Ablactation, which seldom lasts so long; so that if this Prophecy was made in the first of *Ahaz*, *Pekah* was kill'd by *Hosea* Three Years afterward, for he was kill'd, says the Historian, in the 20th Year of *Jotham*, 2 Kin. 15. 30. who reigning but

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but 16 Years in all, the Time of his Death must fall about the Third or Fourth of *Abaz*, and *Rezin* was taken Prisoner and slain by *Tiglath Pileser* probably sooner, immediately after this unsuccessful Expedition of the Confederates, of which *Abaz* was so much afraid, 2 *Kin.* 16. 9. He speaks of *Syria* and *Israel*, as if the Confederacy had made them one Land under Two Kings; and by the Land which he abhor'd, being forsaken of both her Kings, he means, that both *Pekah* and *Rezin* should be dead before this prophetic Child was wean'd or came to the first Dawnings of Reason.

Ver. 17. *The Lord shall bring upon thee, and upon thy people, and upon thy fathers house, days that have not come from the day that Ephraim departed from Judah: even the king of Assyria.*] The Prophet addresses himself to *Abaz* and the incredulous Jews, as if he had said, *I have foretold the Destruction of your Enemies, but since ye will not believe me, by the same Assyrians, whom ye so much confide in at present, shall such Calamities befall you as your Nation never felt since the Time of Jeroboam.* *Abaz* himself soon saw this Prophecy fulfill'd by *Tiglath Pileser*, who came to him and distressed him, but strengthened him not, tho' he had taken a portion out of the house of the Lord, as the Particle which our Translators render *for* should be render'd, 2 *Chron.* 28. 21.

Ver. 18. *And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.*] When the Lord shall punish the Jews for their Infidelity, as he threaten'd in the foregoing Verse, he speaks of that Desolation he design'd to bring upon *Judea*, not *Syria* and *Israel*, (says *Sanctius*) because the Desolation in this Verse foretold is to be executed by the *Assyrians* and *Egyptians*, whereas the Destruction of those Two Kingdoms was to be effected by the *Assyrians* only. The Sacred History makes no mention of the *Egyptians* making War with the Jews, or joyning with the *Assyrians* against them till the Reign of *Josiah*, who was kill'd in a Battel with *Pharo Neco* King of *Egypt*. To supply this Defect of History some have recourse to Conjectures, and fancy *Sennacherib*, when he went against *Tirhaka* King of *Ethiopia*, might bring some *Egyptian* Recruits with him, to supply the Places of those

those he lost in that Expedition, and to enable him to put a speedy Dispatch to the Reduction of *Judea*, by taking *Jerusalem*, the only Place which held out in all that Kingdom: But there is no Necessity of understanding the *Egyptians* themselves by the *Fly in the uttermost part of the rivers of Egypt*, since by that Expression other Nations bordering on *Egypt* will be signify'd, and if there were, it might justly be excus'd if every Circumstance is not exactly pointed out, since the Annals of those early Days are so very deficient and short.

Ver. 19. *And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.*] *Benachalé habbathorh* in the Valleys of Desolations; having compar'd the *Assyrian* Army to a Swarm of Flies and Bees, he carries on the Metaphor, and represents them overspreading the lower Grounds which Flies most usually frequent, and mentions the Holes of the Rocks in Allusion to Bees, who are apt to harbour in such unfrequented Places, according to that of the Psalmist, *With honey out of the stony Rock should I have satisfied thee.* By these figurative Expressions, says *Forerius*, the Prophet means, that the *Assyrian* Army should plunder within and without, in Cities and in Fields, private Houses as well as Palaces, and leave no place unransack'd.

Ver. 20. *In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.*] By the Metaphor of a hir'd Razor is meant the universal Pillage they should suffer by the *Assyrians*, and the Prophet seems to have added the Epithet *hir'd* for no other Reason but to upbraid *Abaz* with Simplicity, for inviting a powerful Prince into his Country whom he could never pretend to drive again out of it, and by the Richness of his Presents let him know that his Country was worth the conquering. The River here mention'd must be *Euphrates*, which divided *Syria* from *Assyria*, since the Prophet explains his own meaning, that those beyond the River are the *Assyrian* Forces.

Ver. 21, 22. *And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep. And it shall come*

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come to pass, for the abundance of milk that they shall give, he shall eat butter: for butter and honey shall every one eat that is left in the land.] In these Two Verses the Prophet sets forth the horrible Devastation they should make by another obvious Similitude; all that the most fortunate should preserve from their ravenous Jaws should be a Cow and a Sheep or Two, and yet so great should the Slaughter be, that they should yield Milk enough to preserve the largest Family from starving; but *Forerius* thinks the Prophet means that the Fields should lye unmanur'd for want of Husbandmen, and the surviving few sustain themselves with Butter and Honey, the Product of their Cattle and Bees.

Ver. 23. *And it shall come to pass in that day, that every place shall be, where there were a thousand vines, at a thousand silverlings, it shall even be for briers and thorns.]* Here he gives another Instance of the sad Effect of their barbarous Ravages, their choicest Vineyards which in Times of Peace and Security were worth, or would let for a Thousand Shekels, should be over-run with Briers and Thorns, no Body caring to be at the Charge of Improvement, or to lay out Money in Things of Ornament and Curiosity, when they did not know but they might the next Hour be trod under Foot.

Ver. 24. *With arrows and with bowes shall men come thither; because all the land shall become briers and thorns.]* All the Land should become one entire Wilderness, over-run with thick bushy Trees, which affording the wild Beasts Shelter, it should be so dangerous to travel that Men should be oblig'd to go arm'd for their Security.

Ver. 25. *And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattel.]* Some understand this Verse of a Change for the better, but this being contrary to the Design of the Prophet, who is threatning the Jews with a terrible Devastation, those, says *Gataker*, come nearest the Prophet's Mind, who understand the Words of such Places on the Hills which the Rich had fenc'd in for Pleasure or Profit, which Fences being cast down by the *Affyrians* they should lye open to the Cattel, who before were kept
at

at a distance, and durst not come near for fear of the prickly Briers and sharp Thorns; but *Zach. Ursin* thinks the Prophet means no more than that those few who should escape the Hands of the Enemy should retire with their Cattel to the Mountains, and there lay poorly on what such barren Places yielded; there should be no Inclosures, no Hedges to keep their Beasts from curious Plants, but every thing open to every one; and that their Cattel may have the better Food and Pasture in more plenty, they grubd up the Bushes and Briers which grew in the Way and the Walks of the Cattel with Mattocks.

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The ARGUMENT of Chapter VIII.

In the 7th Chapter God promis'd Ahaz and his dejected Subjects that a Child should be born who should be call'd Immanuel, and by that Name signify to them that God would stand by them against their Enemies, who should be destroy'd before that prophetic Boy should arrive at the Use of Reason; that the Child spoken of in this Chapter is the same which was to be born of a Virgin, in that we have the Testimony of the Ancients before cited, which may be confirm'd by this, that this Chapter is connected to the former by Vadjomer: The Lord spake unto Ahaz at the 10th Verse, and promis'd a gracious Sign of his Deliverance, and to be as good as his Word the same Lord here speaks to the Prophet, who, by his Direction, takes a Wife, and she bare a Son, and, according to the express Command of God, this prophetic Name is given him, Maher-shalal-chash-baz, to signify to the Jews that the Israelites and Syrians, whom they now so much dreaded, should become a Prey to their Enemies before this Child could call his Father and Mother by Name, the same Period of Time denoted by knowing to refuse the Evil and chuse the Good, which plainly proves that the Son of the Virgin in the former Chapter, and the Son of the Prophetess in this, is one and the (a) same Child, whom therefore at the 8th Verse of this he calls by his first Name Immanuel; this is much more natural than to suppose this an imaginary Representation, as (b) those do who tell us the Prophet seem'd to write this Name in a Volume, but not understanding the meaning of

(a) Thomas
Vatablus
Brixian, Em.
Sa. Montanus.
(b) Hieron.
Cyril. Basil.

what he writ, he is directed by God, Adire quandam venerabilem matronam & prophetissam ac videre quod illa conciperet & pareret filium, of which Interpretation Oleaster gives his Opinion in these Words, Videtur nimis torquere literam. This clearer Revelation of God's gracious Design of delivering them from their Enemies was as unsuccessful as the former, they dare not rely on God's Word, but think of calling in the Assyrian to their Assistance, therefore he threatens to make them smart for their Infidelity by those very Assyrians they so much depended on.

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C H A P. VIII.

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(a) Capel. in  
loc.

(b) Gataker.

(c) Demon-  
strat. Evang.

Verse 1. **M**oreover, the Lord said unto me, Take thee a great roll, and write in it with a mans pen, concerning Maher-shalal-hash-baz.] If these Words are to be understood in their plain obvious Signification, the Prophet is hereby commanded to write not this Name only, as (a) some fancy, who will have the Two first Words to the Title, and the Two others the Body of the Book it self, for which it needed not to be *Gathol* large, but this whole (b) Prophecy relating to *Maher-shalal-hash-baz*, in a fair legible Character, to be fix'd in some public Place, as a Monument of God's gracious Designs toward them and their Infidelity, that when they should hear of the Destruction of those Confederate Princes, at whose Approach they were now so alarmed, they might remember God had foretold this, and they would not believe him. *Becheret Enoth*, says the Prophet, with the Pen of a Man, which the *Chaldee* Paraphrast interprets *Meparash Mochi scripturam claram*, and *Enoth* is added to distinguish it from an Instrument us'd by Women in curling their Hair, call'd *Chereth*; but *Huetius* (b) thinks that these Expressions are *Ænigmatical*. *Librum grandem appellat uxorem, filium hominis eam partem qua honestè nominari non potest & jubetur in eo scribere velociter spolia detrudere, hoc est filium cum ea gignere cui id nominis futurum erat. Maxima enim est Hebraica lingue verecundia: adeo ut genitalium partium propria vocabula nulla habeat.*

Ver. 2. And I took unto me faithful witnesses to record: *Uriah* the priest, and *Zechariah* the son of *Jeberechiah*.] Interpreters

interpreters are not agreed about the Matter which the Persons here mention'd were to be Witnesses of: *Grotius* and *Huetius* think they were to be Witnesses of the Marriage, and we know it was the Custom to have Witnesses on those solemn Occasions; but *Gataker* thinks there is no such thing here intended, because the Prophet was marry'd already, as appears by *Searjasub*, which is a very weak Argument, because in those Times Polygamy was conniv'd at, if not allow'd by God; and if the Prophet after the Birth of that happen'd to bury his first Wife, it was no more than what had happen'd to others, at least the contrary cannot be prov'd: I should rather think, says *Forerius*, that since the incredulous People suspected the Prophet's Veracity, and he found his Reputation so far sunk in their Opinions that he could not gain any Credit among them, he desir'd these Two Persons of Note and Authority among them to testify in his Behalf that he had prophecy'd of the Destruction of their Enemies, and that they saw him write that Prophecy in a large Volume, that when it should come to pass he might appeal to that Writing, and thereby regain that Credit among them which he seem'd at present to have lost.

Ver. 3. *And I went unto the prophetess, and she conceived, and bare a son: then said the Lord to me, Call his name Maher-shalal-hash-baz.* Maher-shalal-hash-baz signifies to run swiftly to the Spoil and make haste to the Prey, and this Name was appointed by God to be given to *Isaiah's* Son, to signify to the Jews that the Confederates should be destroy'd and their Country plunder'd, therefore they might assure themselves that God would deliver them out of their Hands, (a) *Erat hoc nomen symbolica promissio insculpta quasi huic filio Isaia, & ipse puer erat quasi pignus & obses seu sponsor oraculi paterni ut quoties aspiceretur aut nominaretur, admoneret pios & impios de promissione divina tam ante quam post ejus impletionem.* (1) *Zach. Urin.*

Ver. 4. *For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria shall be taken away before the king of Assyria.* Before the Child shall be able to call Father or Mother by Name, or distinguish his Parents from Strangers, the King of *Assyria* shall ravage the Land of the *Syrians* and *Israelites*,



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and plunder the chief Cities of both Kingdoms, which Time cannot be exactly determin'd because of the difference observable in most Children, some quickly learning to speak, and others more slowly, according to the Briskness of their natural Faculties and the various Methods of Education; however, I think it's very plain that the Prophet speaks of the same Child and the same Period of Time as in the former Chapter, only in that he foretold the Death of their Kings in general, here he descends to a more particular Discovery of God's Designs, tells them in a short Time they should be so humbled that instead of invading their Neighbours, their own Kingdoms should be plunder'd, and mentions the Nation by Name who should ravage and carry away the Spoil of their Capital Cities.

(a) *Idem* p.  
256. & 160.  
c. 7.

(a) *Est ergo eadem sententia & eadem doctrina in his verbis que in precedenti scriptura publice proposita.*

Ver. 5, 6, 7. The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoyce in Rezin, and Remaliahs son: Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.] Shiloah was a gentle Stream, which rising at the foot of Mount Sion ran into the Brook of Kedron, and furnish'd the lower City with Water; by this Similitude the Prophet means, Because the Jews have despis'd the Weakness of their own Nation or King, who, compar'd with the King of Assyria, was no more than the little Stream of Shiloah to the rapid Euphrates, and were inclin'd, thro' their many Disasters, to submit to the Syrians and Israelites, which is the meaning of rejoycing in Rezin, and Remaliahs son, therefore shall he bring upon them the Assyrian, who, like a violent Inundation, shall over-run their Land. This Comparison is noble, and gives a vast Idea of the Irresistibleness and Rapidity of that Destruction Sennacherib brought upon the Jews. (b) Horace uses the same Similitude, but Euphrates sounds bigger than Ausidus, and the *Usque ad Collum* of the Prophet is beyond the Poet's *Diluvium meditatur Agris*. Some (c) think the Prophet speaks of the Israelites, who despising the Weakness of their Brethren of Judea, flatter'd themselves with the

(b) *Lib.* 4.  
*Od.* 14.

(c) *Ferom*  
*Gataker.*

Hopes

Hopes of an easy Conquest. But the Particle *Hazze* Chapter  
shews he speaks of the Jews, and points, as it were, at VIII.  
the very Multitude which flock'd about him to hear him  
prophecy. Among these the (a) generality of them were  
struck with so much horror at the Thoughts of the ap-  
proaching Army of the two Crowns, that they were  
for making their Peace by a timely Submission, rather  
than live under the uneasy Government of a King unable  
to protect them. (a) *Varabius.*

Ver. 8. *And he shall pass through Judah, he shall overflow  
and go over, he shall reach even to the neck, and the stretch-  
ing out of his wings shall fill the breadth of thy Land, O Im-  
manuel.]* He carries on the Metaphor of an overflowing  
River, and intimates, that tho' the violent Stream should  
overflow the greatest part of the Land, *Jerusalem*, the  
Head of *Judea* should be preserv'd; upon which account  
the *Chaldee* Paraphrast renders the figurative Expression  
plainly, *They shall come to Jerusalem, Sennacherib shall  
approach the Metropolis, but not be able to take it.* He di-  
r. As his Discourse to the Child, whose Birth he foretold  
in the 7th Chapter, and gave an account of it at the  
beginning of this; against which I know there lies this  
Objection, that the Son of *Isaiah* cannot in any Proprie-  
ty of Speech, be said to be Lord of *Judea*, which is  
avoided by rendring *Artzeka* thy Country, not thy Land.

(b) *Judeam filii sui terram esse ait quod ipsius patria sit.* (b) *Huetii*  
Demonstrat. Evang.

Ver. 9. *Associate your selves, O ye people, and ye shall be  
broken in pieces; and give ear all ye of far Countries; gird  
your selves, and ye shall be broken in pieces; gird your selves,  
and ye shall be broken in pieces.]* He breaks off the Thread  
of his Discourse from the *Assyrians*, upon the mention  
of *Immanuel*; and returns to the Subject he had been  
discoursing of before, the Confederacy of the *Syrians* and  
*Israelites* against the Jews, whom the Prophet Ironically  
insults, as being fully assur'd that God would not per-  
mit them to do them any harm. As if he had said,  
*Unite your Forces, ye Syrians and Israelites, yet shall ye be  
broken in pieces:* Please your selves with your presump-  
tuous Hopes of subduing us, and turning our Kingdom  
into a Tributary Province; but we fear you not, we  
defy you; put on your Armour, and do your worst, we  
know



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know your Pride will be humbled, and your Strength pull'd down. But *Sanctius* is of Opinion, that the Prophet may be understood of the *Assyrians* also, whose Expedition against the Jews should be equally unsuccessful.

Ver. 10. *Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.*

Here we keep too close to the Original; every one that has the least Knowledge of the Hebrew Tongue, knowing that *Dabar* signifies a Thing as well as a Word, which should therefore be render'd, *Resolve upon any thing, lay your heads together, and contrive the most likely Methods of subduing us, they shall take no effect, because God is with us, Immanuel is born, and as sure as he bears that prophetic name, so certain are we of being protected by a most powerful God.*

Ver. 11, 12. *For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their feet, nor be afraid.* There was, it seems, a general Inclination in the People, either to revolt and submit themselves to the Confederates, as *Grotius* and (a) other Interpreters think, or to strengthen themselves against them by making an Alliance with the *Assyrians*, as *Gataker* and *Moller*; or else the Confederacy of the two Crowns against them had so scar'd them, that they were every moment crying out, *The Confederates, the Confederates*, as if their Army were at their Gates. Which way soever we understand the word *Kesher*, the Prophet is warn'd by God not to countenance such popular Resolutions, by approving and falling in with them; as if he had said, *I was inclining to their Opinion; but the Lord, as it were, by strength of hand kept me from joining in the common Outcry.* Tho' *Moller* thinks the Metaphor is taken from a Father or Tutor, who takes his Pupil by the hand and leads him aside to some private place, when he has any thing to communicate to him which deserves Attention: The *Chaldee Paraphrast* by *bechezkath hadjath*, understands a strong impulse of the Spirit, which made such an impression on his Mind, that he was fully convinced God was the Person that spoke to him.

Ver.

(a) *Sanctius*,  
*Forerius*, *Em*.  
*Sa.*

Ver. 13. *Sanctifie the Lord of hosts himself, and let him be your fear, and let him be your dread.*] Sanctify the Lord of Hosts, that is, glorify him, give honour to his Name, by shewing you dare depend upon him for Protection; behave your selves like those who believe in a God, who is faithful and will not deceive you, who is Almighty, and cannot be resisted.

Ver. 14, 15. *And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin, and for a snare to the Inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken.*] The word here us'd never signifies any thing but what is express'd by our English word Sanctuary, that is, a sacred and inviolable Place of Retreat and Refuge, wherein they may securely repose themselves. God, says the Prophet, will protect those that fear him and rely on him; but this I foresee, the far greatest part of both the Houses of Israel will not do, therefore he shall be to them a stone of stumbling and rock of offence; that is, he shall give them over into the hands of their Enemies; neither the Royal Seat, nor the Temple of God shall be any defence to them, they shall fall and be taken by their Enemies, and suffer the Miseries of a long Captivity.

Ver. 16. *Bind up the testimony, seal the Law among my disciples.*] The Prophet in all probability stood hitherto before Abaz and his People, with the Roll in his hand unfolded; but since neither King nor People had any regard to the words of the Prophet, or that Writing which he had order'd to be drawn up to give them assurance of his Protection; God now commands him to roll it up, and seal it carefully, and deliver it to his Disciples to be kept, that Posterity might know that God had promis'd to deliver them from their Enemies, yet they would not rely on him (a). Moller takes this Verse for a fervent Prayer of the Prophet, that God would preserve his Law in the Hearts of those few who remain'd vertuous, binding it close, as it were, on their Consciences, which I think is too much strain'd: Forerius, that God here instructs the Prophet to couch these Revelations of his Will in obscure enigmatical Terms.

(a) Grotius,  
Tirinus, Sa-  
pius.

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Ver. 17. *And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.*] *Isaiah* professes his Resolution of depending intirely upon God, notwithstanding the visible signs of his displeasure against his People, and the discouragement he met in his Ministry from their Obstinacy.

Ver. 18. *Behold, I and the Children whom the Lord hath given me, are for signs, and for wonders in Israel; from the Lord of hosts, which dwelleth in mount Zion.*] Tho' thou hast commanded the Roll to be shut up, because of the Infidelity of thy People, yet *I and my Children* shall, by our Names, keep up the Spirits of the Vertuous; as often as they hear *Isaiah* mention'd, it will put them in mind of Salvation; as often as the Name of *Searjashub* sounds in their Ears, they will be assur'd that a Remnant shall be preserv'd, *Immanuel* will put them in mind of God's Protection, and *Maher-shalal-chash-baz* of the quick destruction of their Enemies.

Ver. 19. *And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?*] By the example of *Saul*, we see how natural it is to have recourse to pretended Diviners; and 'tis not unlikely, when they first heard of this Confederacy, the Jews were curious to inquire of its success at the Mouth of such Impostors, against which the Prophet here warns them.

Ver. 20. *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*] Here the Prophet tells them where they should apply themselves, if they had a mind to receive satisfaction, as to the Event of this Expedition: Let them have recourse to the Law and to the Testimony; those Instructions I have now given them, and that Testimony of my Veracity which I shew'd them. But this Interpretation seems to restrain the words too much, which may fairly be understood of the Word of God in general, contain'd in the Sacred Records at that time written or deliver'd to them by word of Mouth, by the Ministry of his Prophets. If they runcounter to these, *it is because there is no light in them*; that is, no Knowledge or Understanding,

derstanding, but the words may be render'd, *The morning Light shall not arise unto them.* (a) *Il ny aura point de matin pour lui* (i. e.) *de paix & de prosperité*: And this seems to be the true meaning of the words rather than the former, because the design of the Prophet being to terrify them from unlawful Divinations, a denunciation of temporal Judgments, comprehended under the Idea of Darkness, would be more effectual to the purpose, than a bare declaration of their Ignorance or spiritual Blindness.

Chapter  
VIII.

(a) *Diodati.*

Ver. 21, 22. *And they shall pass through it, hardly bestead and hungry, and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king, and their God, and look upward. And they shall look unto the Earth: and behold, trouble and darkness, dimness of anguish, and they shall be driven to darkness.*] In the Hebrew, *He shall pass*, where we have a Verb without a Nominative Case; which is easily supply'd by what went before: The Prophet had in the 20th Verse threaten'd those who, distrustful his Providence, should have recourse to unlawful Divinations, that they should have no Prosperity: In this he gives a lively description of the wretchedness they should be reduced to; They shall wander to and fro about their Country, being hunted from place to place by Foreign Enemies, half starv'd with Hunger, and pierced through with Cold, cursing their impotent King for not protecting them, and imputing to him all their Calamities, looking to Heaven for Help, but not a glimpse of Comfort thence, and nothing but Darkness and Horror below. And to aggravate their Misery, and make their Condition appear still more dismal, he tells them they should be surrounded with the Darkness of a Dungeon, such as is to be met with in the close Confinement of condemned Malefactors.

K

The



## The ARGUMENT of Chapter IX.

*In the last Verse of the preceding Chapter the Prophet set forth those Calamities which should befall the Jewish Nation, by the Incursion of Sennacherib, under the Metaphor of Darkness: In this he gives them some Comfort, and tells them that this Darkness, or state of Affliction, should not be so great as their Brethren of Israel should undergo, of which he speaks, because of the certainty thereof, as if it had already befallen them: This turn must be given the words, because this Chapter is manifestly a Continuation of the same Prophecy as the two preceding Chapters, and was deliver'd by the Prophet at the same time, toward the beginning of the Reign of Ahaz, at which time the Calamities here refer'd to had not befallen the Kingdom of Israel. At the 8th Verse he returns to the destruction of the Israelites, toward which he tells them the Syrians, their Allies, on one hand, and the Philistines on the other, should contribute, and their intestine Animosities facilitate their Reduction: We cannot shew the exact fulfilling of this particular Circumstance, of the Assyrians devouring Israel, for want of Light from History; but it is very probable Rezin King of Syria being slain, and that Nation subdu'd by Tiglath Pileser, the Assyrians might force them to serve in their Wars against Israel, or they be ready to take so favourable an opportunity to shew their natural hatred of them, which they disguis'd out of mere Policy as long as they were in Alliance with them.*

Chapter  
IX.

## C H A P. IX.

Verse 1. **N**Evertheless, the darkness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan in Galilee of the nations.] Which way soever this Verse be interpreted, there is a manifest Connexion of it with the foregoing Chapter; where having been describing the Misery to which the Jews should

should be reduced; in this he carries on the same Metaphor of Darknes, which shall not be so great, he tells them, as shall be at the Vexation of the Land of *Israel*, when first he shall lightly afflict the Land of *Naphtali* and *Zebulun*, suffering the *Assyrian* Invader to carry some of their Inhabitants into Captivity: This is more than God at present designs to bring upon the Land of *Judah*, much less will he suffer them to be intirely cut off, as the *Israelites* were, when God seeing his former light Punishment had no effect on that hardned Nation, shall afterward more grievously afflict her by the hand of *Salmanazar*, who shall carry the remaining part of the Nation left by his Predecessor into Captivity, and quite dissolve the frame of that Kingdom: Now neither of these Afflictions were light of themselves, but the first may be reckon'd so in comparison of the other; and the dimness of *Judah*, or the Affliction that Nation was to undergo, is said not to be as great as both conjointly. As if the Prophet had said, *Yet shall not the Affliction of Judah, by Sennacherib, be so grievous as the Affliction of Israel by Tiglath Pileser and Salmanazar*: For *Tiglath Pileser* shall begin to destroy the *Israelites*, and shall carry part of them into Captivity; and what he began, *Salmanazar* shall make an end of, and quite overthrow that Monarchy; but *Sennacherib* shall not be able to deal thus with the Jews; for tho' he shall over-run all *Judea*, yet he shall not prevail against *Jerusalem*; but after I have made my People feel the short effect of my Indignation, they shall rejoyce at the miraculous Over-throw of the grand Disturber of their Repose. This (a) is the genuin Sense of this; and, I think, by what follows in this Chapter, the Prophet must of necessity be understood of the Invasion of *Judea* by *Sennacherib*, which should be attended with very bad Consequences, but not so bad as the Incursions of his Predecessors on their Brethren of *Israel*. The Sea here spoken of is the Sea of *Tiberias*, otherwise called the Lake of *Gennesareth*; and by the way of the Sea is meant that Tract of Land which lies on the other side of that Lake.

(a) Grotius,  
Vatablus,  
Moller, Fan-  
senius, Lyr-  
nus, Sasbourn.



Chapter  
IX.

Ver. 2. *The people that walked in darkness, have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*] The Prophet speaks, says Gataker, in a prophetic manner, of things to come as already effected: By the People walking in Darkness, he means the Jews shut up in Jerusalem, surrounded by a great Army, and by the Light which they should be refresh'd with, at the breaking, as it were, of the thick Clouds about them, their marvellous deliverance from an Enemy, to whom they must have submitted in a short time, if God had not so seasonably stepped in between them and Danger.

Ver. 3. *Thou hast multiplied the nation, and not increased the joy: they joy before thee, according to the joy in harvest, and as men rejoyce when they divide the spoil.*] Most Interpreters suppose the Prophet directs his Speech to Sennacherib, as if he spoke to him at the head of his Troops from the Walls of Jerusalem. Thou hast gather'd a mighty Army together out of different Nations, and art full of Assurance, and confident of success; but thou shalt have no reason to triumph, for while thy Forces surround the City, the Inhabitants, secure of their God's Protection, shall rejoyce before thee, according to the joy in harvest. But if instead of the Negative Particle, the Relative Article *Lo* be read, (as the *Massoreths* in several places allow they are confounded) the sense will be more easy and natural. Thou, O God, shalt multiply the exhausted Nation of the Jews, and encrease the Joy of it, they shall joy before thee, according to the joy of harvest, and as victorious Soldiers rejoyce when they divide the spoil. He speaks of the Jews coop'd up in their City, who should cheerfully depend on God's Protection, and be so far from trembling at the sight of Sennacherib and his Army, that they should rejoyce with as hearty a Joy as is to be seen among the industrious Swains when the Toil of Harvest is over with them; or such a Joy as fills the Soldier's Heart when the Tumult of Battle is over, and nothing remains but to divide the Spoil.

Ver. 4. *For thou hast broken the yoke of his burden, and the staff of his shoulder; the rod of his oppressor, as in the day of Midian.*] That is, thou shalt break the Force of this proud insult-

insulting Enemy, which the Prophet sets forth under the Metaphor of a Yoke, a Rod, and a Staff, those Instruments and Signs of Slavery, to which they were sure to be reduc'd if the *Assyrian* prevail'd; he adds, *as in the days of Midian*, to let the Jews know they should owe their Deliverances to God, not their own Conduct or Courage, as in that notable Victory obtain'd by their Forefathers over the *Midianites*, in which the Hand of God was remarkably visible. Judges c. 7.

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IX.

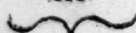
Ver. 5. *For every Battel of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fewel of fire.*] That is, Victory is seldom gain'd without Tumult and Noise and Bloodshed, but here should be no such thing, the *Assyrians* shall be suddenly struck dead, as with a Blast of Lightning, without any Noise or Use of Soldiers or Force of Arms; thus in several other Places the Prophet represents the sudden Overthrow of *Sennacherib's* Army, as if it were by Fire or Lightning.

Ver. 6. *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*] This, says *Grotius*, must be understood in the first literal Sense of *Hezekiah*, for the sake of whose eminent Vertues God was pleas'd to exert his Omnipotence, and rescue his People just on the Brink of Ruin; and the Reason of this is plain, because the Prophet here plainly imputes their Deliverance to a Child to be born about this Time, whereas the Birth of Christ so many Hundred Years after could have no Influence on the Time of their present Distress, nor contribute any thing to their Deliverance, but the Words are so chosen that in their utmost and full Import they are more applicable to our Saviour than to *Hezekiah*, of whom the Jews are not to be blam'd for interpreting these Two Verses, since the Connexion necessarily requires it; but their Fault is this, they will not allow any one else to be design'd by the Prophet, tho' the Words plainly shew he had a greater Person in his Eye, even the blessed Jesus, *The Prince of Peace*, as (a) some of them own; I shall therefore shew how every Sentence is capable of a double

(a) Chaldee  
Paraphrast.

In-



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Interpretation, the one applicable to our Saviour, the other to King *Hezekiah*. *The Government shall be upon his Shoulder*, that is, he shall reign in the *Throne of David*, as the Metaphor signifies, and as the Prophet more fully explains himself in the following Verse, which cannot be literally true of our Saviour, whose Kingdom was not of this World, as *David's* was, but in a second and sublimer Sense the Expression denotes that Power which God devolv'd on his Son of governing his Spiritual Kingdom the Church. *His Name shall be called Wonderful*, that is, according to the *Hebrew* Idiom, he shall be wonderful, which *Hezekiah* was in an eminent manner, as well upon the Account of his Personal Qualifications and Endowments, as for the Miracles God wrought in his Behalf; and so was our Saviour wonderful upon the Account of his supernatural Birth, and the adorable Mystery of the Union of God with Man, a thing so wonderful that the Angels are said to desire to look into it. *Counsellor, The mighty God*. St. *Jerom* here observes that we must not join Two Words together, but since he gives no Reason why we should not, we may be at Liberty to join them, if by that Means we can make the Sense clearer than otherwise it would be; and to me it seems, says *Gataker*, that they ought not to be separated, speaking of *Pele jonetz*, a wonderful Counsellor; but *Grotius* joins *Jonetz* with *el gibbor*, and translates those Three Words *Consultator Dei fortis*, meaning *Hezekiah*, who on all important Occasions and weighty Affairs of Religion or State, never rely'd on his own Judgment or the Wisdom of his Counsellors, but had always recourse to God for Direction; but if we read the Word single, and apply'd to *Hezekiah*, it may signify one who in all difficult Emergencies had recourse to the Advice of his Counsellors; to our Saviour, one who made known to Mankind the whole Counsel of God, *El Gibbor, The mighty God*, thus the Words signify, and in this Sense are only true of our Saviour Christ Jesus; but *El* has a lower Signification, and may be render'd *Potentate*; and in this, which I call the first and literal Sense, they are applicable to *Hezekiah*. *The everlasting Father, Abi Nath*, the Father who can give Eternity to his Children or Followers, in which Sense they belong to the Messiah; (a) but as the Words

(a) *Grotius*.

Words may signify, *Pater qui multos post se relicturus sit posteris in longum tempus duraturos*, they are applicable to Hezekiah.

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Ver. 7. *Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it; and to stablish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this.*] These Words in their full Import are only true of the Messiah, and it must be own'd are very hyperbolical if referr'd to Hezekiah's Reign, which was of a considerable Length indeed, but such as bears no Proportion to the Time here describ'd, if the Words must be understood as they sound; but then it must be own'd also that the Jews delight in Hyperboles, and very often use an Expression denoting an endless Duration when they mean to describe a Time of a much shorter Date; and if the Word must be strictly and literally understood, I should be glad to be inform'd how they may be reconcil'd with these Words of St. Paul, *Then cometh the end, when he shall have delivered up the kingdom to God*, according to which the Spiritual Dominion of Christ over his Church must have an End after the Day of Judgment; so that this Expression must be limited, and not be understood of Eternity, whether we apply them to Hezekiah or Christ Jesus, and so must *henceforth even for ever*, which referr'd to Christ, must signify to the End of Time, or the Period of this World; to Hezekiah, to the End of his Life; as King David in a Rapture of Devotion breaks out into this pious Resolution, *I will sing the Mercy of the Lord for ever*, that is, as long as he liv'd, unless we suppose him of the Opinion of one of our modern Writers, and thought he should never die. *Sed in Christo & hac & qua precedunt habent significationem multo ut angustiore ita planiore*: Which Expressions might have freed that Great Man from those Censures of Huetius, who, tho' he allows a double Sense in all these Three Chapters, bears very hard on the Memory of that great Critick (a), who has done more toward the understanding of Scripture than all the Commentators from St. Jerom to Monsieur Le Clerk, *The Zeal of the Lord of Hosts will perform this*, the ardent Love God bears to his peculiar People will cause him to perform all

1 Cor. 15. 24.

(a) Grotius.



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all these Promises of Deliverance, therefore they may securely rely upon him.

(a) Zach.  
vrsin.

Ver. 8. *The Lord sent a word into Jacob, and it hath lighted upon Israel.*] That is, according to the Import of the Hebrew Idiom, the Lord by the Mouth of his Prophets has often sent (a) threatening Messages to the Sons of Jacob, and, like a well directed Arrow, they shall hit the Mark they were levell'd at, even the Ten Tribes of Israel, who shall feel the severe Effects of them; he resumes the Subject he has been before discoursing of, the Destruction of the Ten Tribes, which was comfortable News to the People of Judah, who had often been severely handled by them, and in all Probability (b) at this very Time under Apprehensions of being entirely ruin'd by them.

(b) Moller.

Ver. 9. *And all the people shall know, even Ephraim, and the inhabitants of Samaria, that say in the pride and stoutness of heart,*] That is, the Israelites shall know by sad Experience that the Words I speak are the Words of Truth, dictated by that Holy Spirit which cannot lye. *Experientur hoc verbum & has minas.* (c)

(c) Sanctius.

Ver. 10. *The bricks are fallen down, but we will build with hewen stones: the sycamores are cut down, but we will change them into cedars.*] These Expressions are proverbial, and the Prophet makes use of them to set forth the presumptuous Insolence of the Israelites, who bid Defiance to God, and dar'd him to do his utmost; if he destroy'd their Buildings they would erect others more sumptuously, if he ruin'd their curious Gardens they would soon repair the Damage, and adorn them with more stately Trees and more valuable Plants.

Ver. 11. *Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together.*] Rezin King of Syria and the Nation of Israel were now in strict Alliance, and very good Friends, and Israel depended very much on the Assistance of their powerful Ally, but the Prophet tells them Rezin should be first conquer'd by the Assyrians, who should afterward come upon them with a mix'd Army of his own National Troops and those of the vanquish'd (d) Syrians.

(d) 2 Kings  
16.

Ver. 12. *The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth: for all this his anger*

*is not turned away, but his hand is stretched out still.]* *Becol Pe, with their whole mouth, to shew their Eagerness in destroying them, as ravenous Beasts fall on their Prey, with Mouths extended as wide as they can stretch.* Chapter IX.  
2 Kings 16.

Ver. 13. *For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.]* As if the Prophet had said, God is resolv'd to destroy them utterly, because he sees his former Judgments have been thrown away upon them, and prov'd ineffectual to their Amendment.

Ver. 14. *Therefore the Lord will cut off from Israel head and tail, branch and rush in one day.]* By these Metaphors the Prophet understands those that are strong and vigorous, from whom their Country might expect some Support, as well as the Weak and the Old, who, like a slender Rush, can scarce support themselves, but stoop under the Burden of Age.

Ver. 15, 16. *The ancient and honourable, he is the head: and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err: and they that are led of them are destroyed.]* He assigns a Reason of their Destruction; the Prophets, whose Business it was to inform them of their Duty and keep them in the right way, have been the Cause of their Ruin, by soothing them in their Vices, and palliating the ill Consequences of their Rebellion against God.

Ver. 17. *Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite, and an evil doer, and every mouth speaketh folly: for all this his anger is not turned away, but his hand is stretched out still.]* By having no joy in their men the Prophet means, that God would have no Consideration of their tender Years and blooming Youth, but give them over into the Hand of their Enemies; nor will he at that Time of Vengeance have any Compassion on the Fatherless and Widows, the most eminent Objects of Pity, and such as God usually is very tender of, *for every one is an hypocrite*, they are all equally bad; the Word signifies (a) Prophaneness, as the Verb to pollute or prophane, (a) *Gaukr.* and 'tis not unlikely that the Prophet means by it their  
L Idolatry,



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Idolatry, which was a Prophanation or open Affront to the Majesty of God.

Ver. 18, 19. *For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smোক. Through the wrath of the Lord of hosts is the land darkned, and the people shall be as the fewel of the fire: no man shall spare his brother.]* Their National Sins shall be like a raging Fire among them, consuming from the highest to the lowest, and filling the Air with Clouds of Smোক, which is the meaning of devouring *the briers* and kindling *in the thickets*; and the same is express'd a little differently in the 19th Verse.

Ver. 20. *And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.]* Here we have a Plural instead of a Singular, the Prophet means they shall plunder and spoil and worry one another to Death, and, like Savage Beasts, devour one anothers Flesh; the Expressions are very figurative, and are not to be understood exactly according to the Letters, as if all these Instances of Inhumanity were mutually exercised by them; his Design is only to describe their Animosities which should rise among them, and not a little contribute to their Destruction; but in what Reign they were thus miserably divided, the remaining Records of those Times will not encourage so much as a Conjecture.

Ver. 21. *Manasseh, Ephraim: and Ephraim, Manasseh: and they together shall be against Judah: for all this his anger is not turned away, but his hand is stretched out still.]* From this place some gather that the Ten Tribes were not entirely carry'd away by Salmanazar, but that some remain'd in the Country, and others that were fled into other Kingdoms for Shelter return'd to the Land of Israel and rebuilt Samaria, so that Sennacherib had some Work to subdue them before he march'd into Judea, as may be gather'd from the History, 2 Kings 18. 34. and therefore upon reducing of Samaria they think it probable that Sennacherib made several of the Israelites fight under his (a) Banners against their Brethren of Judah. But others think there is no need to have recourse to this Historical Supposition, since

(a) Grotius.

since the Difficulty may be avoided by rendring the Words  
(a) *tho' they together be against Judah*, that is, they shall be (a) *Gataker.*  
miserably divided among themselves, yet ready upon all  
Occasions to join their Forces against their Brethren.

The ARGUMENT of Chapter X.

The Prophet denounces Judgments against the Jewish Magistrates for their Injustice and Partiality in determining Causes between Subject and Subject, for which he threateneth them with the Assyrian, v. 5. the Greatness of whose Conquest should puff him up to such a degree, that he should arrogate all the Glory thereof to his own Wisdom and Strength, not considering that he was only an Instrument in the Hand of God to perform his Designs; therefore he threateneth the Assyrian with such a Fall as should bring down his Pride, which should have such an Effect on the Jews as to make them trust in God for the future; at the 28th Verse he describes the March of this swelling Conqueror, brings him to the Gates of Jerusalem, and then he foretels the Destruction of his Army under the Similitude of a Forest, and represents God felling the stately Trees, and lopping the most spreading Branches thereof.

CHAP. X.

Chapter  
X.

Verse 1. **W**O unto them that decree unrighteous decrees,  
and that write grievousness which they have  
prescribed:] The first four Verses of this Chapter Lyranius  
thinks should be join'd to the former, and so they are he  
assures us in a great many Copies, as if the Prophet carry'd on the same Subject, assigning the various Causes of  
God's severe Dealing with the Ten Tribes of *Israel*: But  
they are equally applicable to the Jews, and may as well  
be understood of the Jewish Magistrates, who made Laws  
for their own Advantage, which the People could not  
avoid breaking, and for which they were sure to be fin'd,  
which the Prophet means by decreeing *unrighteous decrees*,  
as by writing *grievousness* he reflects on those Judges who

Munster  
Moller.



Chapter  
X.

for Favour or Bribes gave Sentence even contrary to Law.

Ver. 2. *To turn aside the needy from judgment, and to take away the right, from the poor of my people, that widows may be their prey, and that they may rob the fatherless.*] That is, wo to them who make such Decrees, or pass Sentence with so great Partiality, that the Poor and the Needy, who have no Friends to stand by them, nor Money to make the Judges their Friends, tho' they have the Law on their side, yet cannot have Justice done them.

Ver. 3. *And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?*] The Prophet describes their Desolation as coming from far to alarm them the more, because at this Time they might probably think themselves out of the reach of Danger, as having nothing to fear from their Neighbours, whose Forces might be otherwise employ'd, or which they thought themselves in a Condition to oppose with equal Strength; and the Prophet goes on as it were insulting them, *To whom then will ye fly for help? and where will ye leave your glory?* In whose Hands will ye leave the Riches ye now glory in? Under what Safeguard will ye trust the fine Ornaments of your Houses? Tho' *Forerius* thinks the Prophet by *Glory* means their Princes, who commonly found means to escape, when the lower sort of People were ruin'd by hostile Incursions: but now it should be otherwise.

Ver. 4. *Without me they shall bow down under the prisoners, and they shall fall under the slain: for all this his anger is not turned away, but his hand is stretched out still.*] Interpreters are very much divided as to the meaning of the Particle *Bilti*, which some render, *But for me*, if I did not support them they would be either slain or made Prisoners; (a) others, *Without me*, because they have left me, and I have withdrawn my self from them, therefore shall they bow down under the prisoners; (b) others, *but that*, or *unless*, unless ye bow down among the Prisoners, &c. not one of you shall escape, there will be no way for you to save your selves but by the most base Submission describ'd by the hyperbolical Expression of bowing lower than Men in Bonds, and

(a) Vatablus.

(b) Grotius.

Chapter  
X.

Forerius, Luther.

and falling lower than the dead. But others connecting this with the former Verse, as if the Prophet went on with his insulting Demands, give the words this turn, *What will ye do that ye may not be forced to bow down among the Prisoners, and fall among the Slain?* Which is as much as if he had said, *Do what ye can, ye shall surely either fall by the Sword, or be carry'd into Captivity;* and this seems (says Gataker) the most natural sense of the words.

Ver. 5. *O Assyrian, the rod of mine anger and the staff in their hand is mine indignation.*] The Prophet had before declar'd, Chap. 7. ver. 20. that God would chastise his People by the *Assyrian*; and here he solemnly, as it were, gives him his Commission, and lets him know how far his Orders reach; foretelling at the same time his destruction, for ascribing his Success to himself, and the Deliverance of his People from the Power of an Insolent Enemy. The words are obscure in our Translation, and may be thus paraphras'd, *O Assyrian, whom I will make use of in my Anger, as a Rod, to chastise my People, and as a Staff to correct them, because they have provoked me to Indignation.*

Ver. 6, 7. *I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so, but it is in his heart to destroy, and cut off nations not a few.*] The word in the Original, which we render, *he means not so*, signifies to conceive an Image or likeness of a Thing; and is as much as if the Prophet had said, God sends him to spoil and plunder only; but Spoil and Plunder will not satisfy him, he has other Thoughts in his Head, he entertains his Ambitious Soul with Idea's of destruction, thinks of nothing but absolute Conquest, and annexing *Judea* to his Dominions.

Ver. 8. *For he saith, Are not my princes altogether kings?*] The proud *Barbarian* boasts that he has Princes in his Army, who had Dominions as large as *Judea*; and what likelihood then, that *Hezekiah*, a petty Prince, should be able to hold out against his powerful Arms?

Ver.



Chapter  
X.Gataker, Bo-  
chart.

Ver. 9. *Is not Calno, as Carchemish? is not Hamath, as Arpad? is not Samaria, as Damascus?*] These Cities, at the writing of this Prophecy, were as well known as Rome, Paris, or London is now; but the exact Situation of them cannot be certainly fix'd, as appears by the variety of Opinions relating thereto.

Ver. 10, 11. *As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem, and of Samaria: shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?*] The force of Sennacherib's Argument contain'd in these two Verses, seems to be this, The tutelar Gods of the Idolatrous Cities have not been able to deliver them out of my Hands; Why then should the Idols of Jerusalem be stronger, or more able to defend her? Samaria was full of Idols, and he drew a right Consequence, when he concluded Jerusalem might be so too, since the Jews and the Israelites were of the same Religion, tho' of different Governments, and Ahaz had actually brought Idols into the Temple. Here we may take notice of the Arrogance of this haughty Monarch, who makes the Conquest of Kingdoms as easy as taking a Nest of Birds: He found them a resistless Prey, and took them *en passant* without the formality of a Siege, or the risque of a Battle.

Ver. 12. *Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Sion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.*] Wherefore because Sennacherib by whom I design'd only to Chastise my People, and by a gentle Correction to bring them to a sense of their Duty, thinks of nothing but Root and Branch, and presumes on his own strength to bring it to pass, I will punish the Fruit of the stout Heart of the King of Assyria, that is, I will make him pay for his Presumption, which as naturally proceeds from a Heart puff'd up with Pride, as Fruit from a Tree.

Ver. 13. *For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.*]

man.] Here the Tyrant again begins his presumptuous Rant, compliments himself for his mighty reach in Politicks, as well as Prowess in War. By removing the bounds of the people, he means an Arbitrary transplanting of Colonies from Place to Place, which was the constant practice of the Assyrians in all their Conquests.

Ver. 14. *And my hand hath found as a nest the riches of the people: and as one gathereth the eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.]* He carries on the Metaphor he us'd before, v. 10. compares himself to one that finds a Nest; the People to Birds, and their Children to young ones in the Nest, with this, that the smallest Birds will make a noise, move their Wings and exert themselves with all the Vigour they are capable of to defend their Brood; but the Inhabitants of the Cities he ransack'd, durst not stir a finger, or open their mouths against him.

Ver. 15. *Shall the ax boast it self against him that heweth therewith? or shall the saw magnifie it self against him that shaketh it? as if the rod should shake it self against them that lift it up, or as if the staff should lift up it self, as if it were no wood.]* The former part of this Verse is plain enough, that the Assyrian had no more reason to ascribe the Glory of his Conquests to his own Power, than an Ax or a Saw to challenge the Credit of a curious Statue, in which they were only so far imploy'd as to cut out the rough Materials. In the latter part the Obscurity arises from the various significations of *Nuf*, and taking *Sheber* in the Nominative instead of the Accusative Case. The meaning of the Prophet is, *Sennacherib* may imagine he conquers by his own Power, with the same reason as a stick which one twirls about in the hand, may brag it moves the hand by which it is mov'd; as if the stick which is lifted up were not a bare piece of Wood only, but had an extraordinary Power of self-motion in it self.

Ver. 16. *Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.]* By this Metaphor the Prophet sets forth the sudden destruction of the  
the



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the *Assyrian* Army, which should fall away on a sudden, and not be able to do any thing, like a Man of a strong Constitution, reduced to Skin and Bones by the Violence of a sharp Disease; and then he changes the Metaphor, This Gallant Army, the Glory of the *Assyrian* Nation, shall be consum'd like a Sacrifice on an Altar, with a Fire under it. St. *Jerom* relates, as a Tradition among the *Jews*, that the Bodies of the *Assyrian* Soldiers were struck, as it were, with Lightning, which reduced them to Ashes, without making any Impression on their Cloaths or Armour.

Ver. 17. *And the light of Israel shall be for a fire, and his holy One for a flame: and it shall burn and devour his thorns and his briers in one day.*] Light in the Jewish Language signifies Joy and Prosperity; from whence the Prophet takes occasion to tell his Country-men that God should be a Light to them; and a Fire to their Enemies; that is, protect and defend the one, and destroy the other.

Ver. 18. *And shall consume the glory of his forest, and of his fruitful field, both Soul and Body: and they shall be as when a standard-bearer fainteth.*] He compares the *Assyrian* Army to a Wood, which, by reason of the tall Spears they us'd at a distance, they might resemble: This Wood he tells them shall be destroy'd, not the Briars and Thorns only, and the rest of the viler underwood, but the stately Trees which should fall before the consuming Fire: *Soul and Body*, says the Prophet, that is, intirely; the Phrase is proverbial, which our Translators too religiously adhering to the Original, render something improperly, the Prophet being speaking of things Inanimate: And to compleat the Description, he changes the Metaphor, and tells them this glorious Army which they thought nothing could withstand, shall be overthrown, *as when a standard-bearer fainteth*; which gives a noble Idea of a general Rout, when the chief Standard in the Army is taken, which us'd to be defended with the greatest Bravery: But *Forerius* thinks it shews only the Consternation which the remaining part of the Army should be in, not excepting the King himself, who was struck with Amazement at the terrible unexpected

ed Blow, fled to his own Country, in the utmost Confusion. Chapter X.

Ver. 19. *And the rest of the trees of his forest shall be few, that a child may write them.*] That is, the slaughter which the destroying Angel shall make, shall be so great, that out of so numerous an Army, the surviving Remains shall be so few, that a Child may be able to count them.

Ver. 20, 21, 22, 23, 24, 25. *And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall stay upon the Lord, the holy one of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Sion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.*] By the Remnant of Israel, and such as are escap'd out of the House of Jacob, he means those who were deliver'd out of the Danger they were in, by the Overthrow of the Assyrian Host: The consideration of which wonderful Interposition of Providence, shall have this good effect on the Jews, that they shall put their Trust in God for the future, and not on human Assistance, on which they were apt to depend too much. Now, as Mr. Whiston has not given the Reasons which induced him to refer these Verses to the still future Conversion of the Jews, so I dare say none can be given for it: For the Prophet first saith, *In that Day there shall be a Remnant*, that Day when he shall consume the Glory of his Forests, viz. the Assyrian Army; which is so plain, that the most unobserving Reader cannot fail of taking notice of it. Secondly, That this Remnant shall no more trust the Assyrians; but now there are no Assyrians to trust, nor disposition in the Jews to depend on them. Thirdly, The Prophet thus argues, *The Lord shall make a*



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*Consumption of his People, not universal, but determin'd.* Therefore, for this Reason, because the Lord hath determin'd that a Remnant shall escape, thus saith the Lord, *O my People that dwellest in Sion, be not afraid of the Assyrian;* which is as much as if he had told them that God was resolv'd to put a stop to the Rage of the *Assyrian*, and not suffer him to destroy them intirely, therefore they had no reason to be afraid of him. And, Fourthly, Because he assures them, tho' at present they were surrounded by their Enemies, and coop'd up within the City of *Jerusalem*, yet in a very little while his Anger should cease, and their Enemies vanish out of their sight: But the space of Time, since the Prophet deliver'd this, is of too long a Duration to be call'd with any Propriety of Speech, *A very little while.* If it be allow'd to pick out here and there a Verse, without any regard to the most visible Connexion, the Prophecies may be turn'd to any thing, and I believe with as little Violence apply'd to the Affairs of *Greece*, or *Rome*, as to an Imaginary Restoration of the *Jews* the Lord knows when. The meaning of these Verses is plainly this, The *Assyrian*, in his vain Imagination, had intirely swallow'd up my People, but I will destroy his Army, and deliver them; and in that day, when I shall destroy his Army, those that escape shall for the future reject the vain Assistance of Men, which they have been too apt to rely on; those, I say, who escape, a *small Remnant*, in comparison of their former Numbers, shall return to their own Houses, and be turn'd to the Lord. For though my People be as numerous as the sand of the Sea at present, yet a Remnant of them only shall return, for the decreed Consumption must come upon them with Righteousness; that is, as they have justly deserved. For the Lord of Hosts has resolv'd to make a Consumption of them, but has prescrib'd Limits to the Consumption, and will not suffer them All to be destroy'd thereby. Therefore fear not, O Inhabitants of *Jerusalem*, tho' you see your Walls surrounded with an Army sufficient to swallow you up; I will give him leave to exercise your Patience a while, and make those suffer Hardships who fall into his hands, as your Fathers were barbarously treated by the

the Egyptians, but the Storm shall be soon over ; For yet a very little while and the indignation shall cease, and my anger be fully appeas'd in their destruction.

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Ver. 26. *And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.]* He means by the Scourge the destroying Angel, who should make such a Slaughter among the Assyrian Troops as he once made among the Midianites, which were alike in the Suddenness of the Execution, the Invisibility of the Agent, and the Universality of the Slaughter. *Judges 7. 22.*

Ver. 27. *And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck: and the yoke shall be destroyed, because of the anointing.]* *Mippenè Shamen*, Word for Word, *a facie olei*, by which (a) some think the Prophet means *Opulentia & Potentia*, *hac enim faciet eum superbum & superbia perdet eum.* (a) *Zach. Ursin.* (b) Others, that the Prophet alludes to a Yoke, which being ty'd on with Strings, which grow stiff and untractable by the Weather, must be soften'd with Oil before they can be loosen'd; but (c) others, I think more naturally, take the Abstract for the Concrete, and suppose this Deliverance is promis'd for *Hezekiah's* sake, the Anointed of the Lord. (b) *Tirinus, Forerius.* (c) *Grotius, Vatablus.*

Ver. 28. *He is come to Aiath, he is passed to Migron: at Michmash he hath laid up his carriages.]* The Prophet here describes the Rout of the Assyrian Army, giving a Journal as it were of their Marches from place to place, and describing the Towns of Benjamin and Judah, some already taken, some trembling at the Approach of the plundering Troops, others making dismal Lamentations, bewailing their Misery so loudly as to be heard by the neighbouring Villages. By *Aiath* he means the Region or Territory belonging formerly to the City of *Ai*, which was utterly overthrown by *Joshua*; *Migron* was a Town in the Tribe of Benjamin, on the Borders of *Gibea* (d), and *Michmash* in the Tribe of Ephraim, here *Sennacherib* left his heavy Baggage behind, in order to march with greater Expedition, or here he review'd his Forces and inspected the Provisions, to see whether he had enough to maintain so many

(d) 1 Sam.  
14. 2.



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many Thousands so long a Time as the Siege of Jerusalem might probably take up.

- Ver. 29. *They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid, Gibeah of Saul is fled.*] The Chaldee Paraphrast thinks he means that he pass'd the River Jordan; but (a) more probably it relates to a famous Pass near Michmash, which Jonathan and his Armour-bearer went through when they attack'd the Camp of the (b) Philistines; Geba seems to be a little Town on one side of the Pass, and Michmash on the other.

(a) Gataker.

(b) 1 Sam. 14.

Ver. 30. *Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.*] He bids the little Villages of Gallim and Anathoth to cry out, and call their Neighbours to their Assistance, *Voca in auxilium amicos & vicinos: sed frustra; nam certa tibi imminet vastitas*, but it should be to no purpose, for all the Strength they could raise would not be able to stop the rapid Progress of the Conqueror.

Ver. 31. *Madmenah is removed, the inhabitants of Gebim gather themselves to flee.*] He speaks as if he saw the Town of Madmenah quite deserted by her Inhabitants, who were retir'd with their Effects to the Woods and Mountains for Shelter, and the Inhabitants of Gebim packing up their Goods and preparing for Flight as soon as they should be inform'd that he turn'd his Arms that way: He seems, says *A Lapide*, to come from Egypt thro' the Territories belonging to the Tribes of Judah and Benjamin, the same Way almost which the Children of Israel took when having pass'd the River Jordan, from the Plains of Moab they directed their Course to Gilgal and Jericho, from whence they proceeded to Ai, and took that, and afterward, being join'd by the Gibeonites, they overcame the King of Jerusalem and others.

Ver. 32. *As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.*] Yet for all the Expedition he makes he shall get no farther than Nob, there at a distance he shall shake his hand at the City, and by Messengers threaten what Severity he will use if they pretend to defend themselves; but *Grotius* gives the Words another Turn, After so many Cities taken he shall have Day enough before him

to

to get to *Nob*, a City of the Priests in the Tribe of *Benjamin*, from whence *Jerusalem* might be distinctly seen.

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Ver. 33, 34. *Behold, the Lord, the Lord of hosts shall lop the bough with terrour: and the high ones of stature shall be hewen down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.] Behold, the Lord, the Lord of hosts.]* First the Prophet encourag'd the Jews to bear up against the *Assyrian* Invasion, then he relates the Progress of the victorious Army, and describes the poor Inhabitants of open Town flying on every side to places of Shelter from the approaching Storm; and now lest the near Approach of the Army to *Jerusalem* should strike a Damp on their Spirits and dishearten them, in this and the following Verse he foretels the Destruction of the Army and the Death of *Sennacherib*, (who a little after was slain by one of his own Sons) making use of the Similitude of lopping tall Trees and strong Branches, because he had spoke of *Sennacherib* as of an Ax in the Hand of the Lord, with which he cut down Nations before him.

The ARGUMENT of Chapter XI.

*This Chapter is by the Jews understood of the Messiah, as they vainly fancy, yet to come, and with these fatally blind Wretches I find Mr. Whiston concurs, ranking the latter part of this Chapter among Prophecies which relate to the future Restoration of the Jews, and to the erecting the Kingdom of the Messiah; but the Prophet cannot be understood of a Time so remote from his own, because it is very unnatural to suppose the Prophets pass'd over and omitted the nearest Events, in order to speak of such Things which neither the Generation of the Persons he spoke to nor their Posterity could be any way concern'd in; and 2dly, because it is against common Sense to apply those Oracles which speak of the People as being in such and such Countries to a Time when they can no more be said to be in those Countries than in any other, but are indifferently scatter'd in all Parts of the World: And if the Prophet must be understood here of the Restoration of the Jews to their own Land, the European Jews would do well to consider*

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consider that the Prophet makes no mention of England, or Holland, or France, or Germany, or any other place of Europe where their Numbers are greatest; so that if their Messiah should come, they are in danger of being left behind, unless they make haste to Egypt, Chaldæa and Persia, the Places from whence he will recover the Remnant of his People. The Christian Interpreters understand the Prophet of the Messiah already come, finding the 10th Verse apply'd by Sr. Paul to our Saviour, and therefore, says Zach. Urfin, the rest of this Chapter must be apply'd to Christ and the calling of the Gentiles: and I should very willingly allow the Consequence, were it possible to make Sense of the Prophet without straining his Words; but this cannot be, for several of the Characters of the Person here spoken of are not applicable to our Saviour, as Ruak Geburah, the Spirit of Fortitude, a Qualification requir'd in a King, but not in the meek, humble, peaceful Jesus. He shall not judge after the sight of his eyes can never be apply'd to him who never judg'd at all; he never slew the wicked with the breath of his lips, the wolf and the lamb were so far from lying down together in his Time, that the Wolves made bloody Havock of his innocent Lambs; his Rest was not glorious in any Sense of the Word. Dr. Alix understands the later part from the 11th to the end, of the Restoration of the Jews from Captivity under Zerubbabel, to which I cannot agree, because the 11th Verse certainly speaks of the same Time as the 10th, and the 10th and foregoing Verses of the same Time as the last Verse of the former Chapter, to which this is connected by the Conjunction Vau, for which Reason with Grotius I understand this whole Chapter of Hezekiah; for the Prophet having at the end of the 10th Chapter told the Jews that Sennacherib should be destroy'd, tells them in this that a Branch of the House of David should arise, under whose peaceful Reign they should enjoy an uninterrupted Series of Happiness; and then adds at the 10th Verse, In that day there shall be a root of Jesse, that is, then shall this flourishing Branch of the House of David be an Ensign, to which the scatter'd Subjects of Israel and Judah should resort, who should live together under the same happy Government, without those odious Distinctions of Ephraim and Judah, and without disturbing one anothers Repose, as they had done before by continual Wars.

C H A P.

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Verse 1. **A**ND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root.] That is, tho' the Jews before this Destruction of the Assyrian Army shall be in a desperate condition, like the Trunk of a wither'd Tree, never likely to flourish any more; yet out of this lifeless Trunk shall a tender Cyon spring, and out of this sapless Root a spreading Branch, which, by the Influence of Heaven, shall blossom and bear Fruit: By which the Prophet means *Hezekiah*, whose Vertues should draw down Blessings from Heaven, and engage God in their defence. I know it may be objected, that at the beginning of the Reign of *Ahaz*, at which time this Prophecy was deliver'd by *Isaiah*, *Hezekiah* must be Eight or Nine years old; and therefore it cannot be said of him, *There shall come a Rod out of the Stem of Jesse*: But this, supposing the Prophecies to stand at present in an exact Chronological Order, seems to have little weight with it, especially if we add, that the Prophet speaks of *Hezekiah*, not as a private Person, but as a King, which as yet he was not; and consider, lastly, the 29th Verse of the 14th Chapter, where, by the *Cockatrice* and *fiery Serpent*, is meant *Hezekiah*, as is agreed by all; and yet, tho' at this time, in all probability he was Twenty five years old, the Prophet says, *Out of the Serpent's Root shall come forth a Cockatrice*.

Ver. 2. *And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord.*] By the Spirit of the Lord being upon him, the Prophet means that the Gifts of God's Spirit should be given him, not transiently upon some extraordinary occasions, and to cease when they are over, but to remain with him as long as he liv'd; by the *spirit of Wisdom*, the Knowledge of heavenly Things; by the *Spirit of Understanding*, the Knowledge of Things natural; by the *Spirit of Council and Might*, that he should be endued with extraordinary Prudence, which should appear in the wise management



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nagement of his Affairs, and with Courage and Constancy to bear up under any dangerous Circumstances. But others think the words denote the Qualifications of an upright understanding Judge, endued with Council or Ability, to discover in an intricate Cause on which side Justice lies, and Courage to determine accordingly, without suffering himself to be sway'd one way or other by any other sinister Considerations; by the Spirit of Knowledge, the Prophet means that he should be skill'd in God's Laws, which was the Duty of Princes at a time when their Subjects had no other Laws to be govern'd by; and by the Spirit of the Fear of the Lord, that he should have a more awful sense of God's Majesty, and be more afraid of offending him, than his Predecessor *Abaz*, who was a very wicked Prince.

Ver. 3. *And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.*] By virtue of this Spirit of the Lord resting upon him, when he shall sit in Judgment, he shall enter into the Merits of the Cause, and by a wonderful Sagacity discover on which side Truth lies: He shall, as it were, smell out the goodness of a Cause, as *Kimhi* rightly renders the word. The Expressions of *judging after the sight of his Eyes, and reprovving after the hearing of his Ears*, some refer to his cautious proceeding in judiciary Matters, not determining according to the outward appearances of Things: But *Grotius* thinks that the meaning of the first is, He shall not despair, tho' he sees with his Eyes a numerous Army in array against him; of the second, That he shall not give Ear to popular Rumours, or take any notice of the Suggestions of the People, how to defend himself and annoy the Enemy, but depend intirely on the Advice of God's Prophets in all difficult Emergencies.

Ver. 4. *But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*] The Prophet explains himself what he means by the *Earth*, viz. the Wicked, those earthly Souls who had no Thoughts of Heaven or God.

God. Grotius thinks he means the *Assyrians*, who may be said to be vanquish'd by the Efficacy of his Prayers; but to me the sense seems more easy and natural, if we understand it of the wicked Jews, who by his Sentence should be condemn'd to death as often as they incurr'd that Penalty by their Transgressions; the Prophet plainly discoursing in judicial Terms all along.

Ver. 5. *And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*] That is, he shall be surrounded with Men of Integrity, as the *Chaldee Paraphrast* very well renders it, who shall be the Support and Ornament of his Kingdom. Virtues which are the Ornaments of the Mind, are often in Scripture, compar'd to the Ornaments of the Body, as to a *Robe and Diadem*, Job 29. 14. and here to a *Girdle*.

Ver. 6, 7, 8. *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.*] These figurative Expressions give a lively description of Peace; and tho' we meet with something like them in Classic Authors, *Nec magnos metuent Armenta Leones; Nec Lupus insidias pecori, &c.* yet the highest of their Strains on this Subject rise not up to the excellency of this, *And a little Child shall lead them.* The time when these peaceful Halcyonian Days commenced, must be fix'd at the famous Period of *Sennacherib's Overthrow*, after which the *Jews* enjoy'd an uninterrupted Tranquillity all the remaining part of *Hezekiah's* Reign. The *Jews* are so simple as to ground their Hopes of their Imaginary Messiah, still to come, upon this and other such like Expressions, the literal Completion of which they still expect; to which we may give, by way of Answer, the saying of one of their own Rabbies, *Let no Rabbi Moses Man think in the days of the Messiah, there shall be any change in Nature, or that things shall be otherwise than as they were first created.* *apud Lyan.*



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Ver. 9. *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*] There shall be no Oppression, no destroying of one another in *Jerusalem*, the same in unfigurative Expressions, which in the former Verse he describ'd by the parabolical Terms, of a *Child's playing on the hole of the Asp*, without receiving any damage: To which he adds a Reason why, under him, they should live more peaceably than in former times, because there should be, as it were, an Inundation of Knowledge, every Breast should be full of it, as the Channels of the Ocean are with Water; by which he means, that the Knowledge of the true God should take off that ferity of Nature, which Ignorance had introduced among them, and dispose them to live together like social Creatures, made to help and assist one another, not to oppress and destroy.

Ver. 10. *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.*] Here he speaks of the same time as at the first Verse, as will appear by setting these words in a truer Light, *And in that Day, when there shall come a Rod out of the Stem of Jesse, and a Branch out of his Root, that Branch which shall grow out of the Root of Jesse shall stand for an Ensign to the People*; that is, out of the Stock of the House of *David*, shall repululate and shoot out an illustrious Branch, meaning *Hezekiah*, the fame of whose Vertues, as soon as the neighbouring Nations shall receive, they shall flock to *Judea*, eager of being under the Protection of so good a King, as Soldiers make hast to their Standard, as soon as they see it or hear it is set up: And this they did chiefly upon the Defeat of the *Assyrians*, and the going back of the Sun; which amazing Instances of Providence could not but raise the Curiosity of the People in those Parts, and bring them in shoals to *Jerusalem*; which is the meaning of, *To it shall the Gentiles (Goim, the Nations) seek, and his Rest shall be glorious, Menuchatho Caboth, his Habitation, Jerusalem, the place of his Residence shall be glorious, her Inhabitants thrive, and live magnificently, and every thing look gay and great.*  
Ver.

Ver. 11. *And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*] This concerns Zerubbabel, says Doctor *Alix*, to whose Judgment I pay a great deal of deference; but since the words of the Prophet are plain and easy, since *Badjom habu* can signify nothing else but *then*, or *at that time*, and this Verse is join'd to the former by the Conjunctive *Vau*, I can see no reason why the words should not be interpreted, so as to make the Discourse of the Prophet coherent and rational, and not make him, when he says, *At that time*, mean an hundred years after. With *Grotius* therefore I understand the Prophet of those *Israelites*, who, upon the Invasions of *Tiglath Pileser* and *Salmanazar*; and those *Jews*, who, upon the Invasion of *Sennacherib*, fled into Foreign Countries to save their lives, and there remain'd 'till those Storms they saw gathering in the Sky were over: These the Lord is said to recover from the several places of their Dispersion, by that miraculous Defeat of *Sennacherib*, that great Disturber of the World's Repose, the fame of which soon fled to be sure into all corners of the World, and was a great encouragement to the *Jews* to return to their own Country; as if God had called them by a Voice from Heaven: For since God had so signally appear'd in the defence of their Country-men in *Jerusalem*, it was a sign he had a favour for them, and would bless them for the future. *From Assyria*; the place from whence their Invaders came: And here in the absence of the King, some of them might expect to be shelter'd, since he would never suspect they would be so hardy as to fly into his Country, which might justly be thought by some of them the safest place in the World. *And from Pathros*, a Province of *Egypt*, call'd by the Latins (a) *Thebais*, from which it is sometimes distinguish'd and sometimes not; *from Cush*, that is, *Ethiopia* or *Arabia*, according to *Bochart*; *from Elam*, that is, *Persia*; and *from Shinar*, a Region in *Chaldea*; and *from the Islands of the Sea*, *Cyprus*, *Crete*, and other Islands in the

(a) *Bochart*,  
lib. 4. c. 27.  
Lib. 4. c. 2.



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*Mediterranean Sea; to which, from Sydon or Tyre, they might have an easy Passage in Merchant Ships trading to those Ports.*

(a) Gataker.

Ver. 12. *And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.* Not a Military Ensign, as many Interpreters imagine, but a Civil one (a); such as is wont to be set up for the gathering of People together upon any Occasion, such as our Beacons: By which the Prophet means that God would make a sign to the Nations, which had given shelter to his scatter'd People, to let them return to their own Country; and he shall assemble the Outcasts of Israel, and the dispersed of Judah; those of both Nations, who, upon the Approach of the Assyrians, left their Habitations, and retir'd into other Countries.

Ver. 13. *The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* The Prophet speaks not of the Assyrian or any other Foreign Enemies of the Jews, but of their Brethren of Ephraim, or of the Kingdom of the Ten Tribes, who ever since the division of their Monarchy had been the forest Enemies of the Jewish Nation, but should now be reconciled by a sense of their common Sufferings, and live peaceably together, like Brethren, under the Government of good Hezekiah.

Ver. 14. *But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.* They shall fly upon the Shoulders; The same Persons who were to be recall'd from the several Nations into which they were fled, out of the reach of the Assyrians, they (says the Prophet) shall set upon the antient Adversaries of their Nation, the Philistines with united Force, put them to flight, and pursue them so fast, as to seem to fly upon their Shoulders: This I take to be the true meaning of the Metaphor, tho' we have not any account of this in Sacred History, any more than of this returning of the Jews and Israelites to their own Country in the peaceful

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ful Reign of *Hezekiah*, which is not at all to be wonder'd at, since a great part of the History of that Nation has been quite lost many Ages; nor does this suppos'd Flight and Return carry with it any thing that looks improbable or unnatural. The Catholick Commentators (a) understand by this Metaphorical Expression the swift Prevalence of the Apostolic Preaching, and talk of the Conversion of the *Philistines* in the Time of *Athanasius* and *Chrysostom*; the Words of one of them (b) deserve to be transcribed, being such as will give the Reader an Idea of their way of interpreting Scripture, which scarce any one of them is free from. Let not (says he) the Name of *Euphrates* and the *Assyrians* disturb thee, as if the Prophet were to be understood of the Return of the *Jews* from *Assyria* and other Places; the *Israelites* are never recorded in Scripture to have return'd to their own Country, nor was it ever design'd they should return, unless in the Sense I have given, viz. their being converted to the Gospel. But I know no other way of finding the Sense of the Prophet but by the meaning of his Word, and when he talks of *Assyria* and *Egypt*, must understand him of those Places which were once so called, and think he draws up a very unchristian Conclusion, *Quam interpretandi rationem si in prophetis non adhibeas, aperte Judaizare te passim oportebit*, by which, I hope, he does not mean so far Judaize as to deny that the *Messiah* is come.

Ver. 15. *And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.* (c) Most Interpreters by the Tongue of the Egyptian Sea understand the Red Sea, which from the Ocean shoots into the Land between *Arabia* and *Egypt*, gradually decreasing in its Breadth till it ends in the Resemblance of a Tongue; this, (says the Prophet) shall be dry'd up, to give them free Passage homeward out of *Egypt*. *Hecherim*, which we render to destroy, signifies (says *Grotius*) to consecrate; and Things which are consecrated being carefully preserv'd; he thinks the Prophet is to be understood of the *Isthmus* between the Red and the Mediterranean Sea, which, by God's Providence, should be preserv'd for a Passage for the returning

(a) *A Lapide.*

(b) *Forerius.*

(c) *Forerius, Sanctius, Tirinus, Masius, Serrarius in 15. Jos. 2.*



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ing Exiles. By *smiting the river in the seven streams* he means, (says *Grotius*) he shall divide the *Assyrian* Monarchy into several Governments, among which Diffensions arising should give the *Jews* Opportunity of escaping to their own Country; but the Words will admit of a literal Sense, he will divide *Euphrates* into 7, that is, many Streams, making it thereby fordable, and so no Hindrance to those in *Assyria* returning homeward; but a *Highway* being reserv'd for them in the next Verse, *Gataker*, I think justly, takes the River to be *Nile*, whose seven Streams, so famous in *Classic* Authors, should be dry'd by a mighty Wind.

Ver. 16. *And there shall be an highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. Like as it was to Israel.*] These Words in the Close of all seem to belong to all that before was spoken of drying up Waters and casting up Ways, and have respect to the whole Course of the Peoples Conduct in their Passage from *Egypt* to *Canaan*, wherein Seas and Rivers were divided for them, and Passages made through strange unfrequented Ways in the Wilderness.

## The ARGUMENT of Chapter XII.

*As Moses and the Children of Israel when they had pass'd the Red Sea sung a Hymn of Thanksgiving to God, so the Prophet here subjoins a Song of Praise to be sung by the Jews, upon the Account of the wonderful Deliverance foretold in the foregoing Chapter.*

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## C H A P. XII.

Verse 1. **A**ND in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.] The People speak as if they were one Person, return Thanks as it were with one Mouth to God for his Kindness to them, so signally manifested in their Behalf at so critical a Juncture; and they seem in these Words to acknowledge he had reason to be angry with them, and might have

have suffer'd their Enemies to rejoice in their utter Destruction.

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Ver. 2. *Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovab is my strength and my song, he also is become my salvation.*] *Behold God is my Salvation,* that is, the Author of it, whosoever or whatsoever the Means or Instruments are, my Salvation is from him only, and this present Deliverance shall make me rely on him for future Preservation.

Ver. 3. *Therefore with joy shall ye draw water out of the wells of salvation.*] *With Joy shall ye draw Waters.*] The Prophet compares the Love of God to his People to a perpetual Spring of Water, which shall never fail them entirely, tho' for a while it may seem to be dry'd up or diverted into another Channel for the Punishment of their Sins.

How the (a) Councils of Florence and Trent make a true Inference from this Verse, That the Sacraments not only signify or are Signs of Grace, but actually contain and convey it, is beyond my Comprehension; nor can I think that the Prophet had any Thoughts of those Evangelic Institutions, tho' most of the Catholic Commentators smell the Sacraments in this Water. (a) *Vid. Estium in loc.*

Ver. 4, 5, 6. *And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.*] He calls on the Inhabitants of Jerusalem to give public Marks of Joy and Gratitude, for great is the holy One of Israel in the midst of thee; that is, you above all the Inhabitants of Judea have had a convincing Proof of the Greatness of God's Power in redeeming you from an Enemy, to whom you must otherwise in a few Days have been a Prey.

The



## The ARGUMENT of Chapter XIII.

Thus far the Prophet has discours'd about the Fate and Affairs of his own Kingdom, stepping now and then out of the way to those of the Ten Tribes, because of the near relation between them: and his whole Discourse hitherto has consisted in laying open the Sins of the Wicked, denouncing terrible Judgments against them, describing the Persons and Power of those he would use as Instruments of their Correction; but still upon every Occasion he interrupts the melancholy Subjects, and for the Comfort of the few good among them digresses into a more pleasing Subject of Deliverance and Prosperity. In this Chapter he seems to leave Judea, and take his Flight to distant Countries; he foresaw the Babylonians, who were as yet almost unknown to the Jews, would prove in Times to come their worst Enemy, that they would conquer their Nation, and carry them all into Captivity, which gives him occasion to foretel their Ruin, that when those Times of Affliction should come the Jews might have this Consolation, that their Oppressor should be destroy'd and they deliver'd. Grotius thinks this was fulfill'd a little after the signal Overthrow of Sennacherib's Army, when the Assyrian Empire, in which Babylon was then comprehended, was broken in pieces by the Medes; but as there is no clear Footsteps of such a Conquest in any Author, Sacred or Profane, (says Gataker) so there are Two great Arguments which this Prophecy it self affords, which plainly prove it must be understood of the taking of Babylon by Cyrus; for the Destruction of this great City is said to be brought on her for the Deliverance of God's People, ch. 14. 1, 3. Nor is there mention of any Deportation of them to Babylon before the Reign of Nebuchadnezzar, and such a Destruction is here foretold as should be irrecoverable, v. 19, 20. of this, and 22, 23. of the following Chapter, which cannot be true of any Reduction of Babylon before the Time of Nebuchadnezzar, because in his Time it was in a very flourishing Condition.

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Ver. 1, 2. **T**HE burthen of Babylon, which Isaiah the son of Amoz, did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. Upon the high mountain. The Word in the Original signifies cloudy, says Grotius, and Babylon is so call'd because it was built in a marshy Plain, and had always a thick Cloud hanging over it in the Air, tho' St. Jerom gives another, not more satisfactory, Reason, *Ob omnium rerum in ea caliginosam confusorem*, from whence it deriv'd its Name: Maller thinks it might be call'd a high Mountain because its Walls were 600 Cubits high; and *Sanctius* because of the *Horti Pensiles*, which at a distance would make the City look like a Mountain rearing its Head to the Sky: But if Babylon had been situated on a lofty Ground, as *Nispe* signifies, the Standard cannot be suppos'd to be erected there, because the Prophet represents God as calling together his Soldiers, just beginning to levy Forces for the intended Expedition; it may therefore be interpreted of any high Mountain (a) from whence such a Signal might be farthest descry'd, on some Mountain probably in Media or Persia.

(a) Eman. Sa.

Ver. 3. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. My sanctified ones. That is, those whom I have consecrated to this Service, and set apart as fit Instruments to go through so dreadful a Work, so called perhaps in Allusion to those religious Rites and Ceremonies which were in Practice among most Nations before they undertook a War. I have called my mighty ones for mine anger, those who have Strength to execute my Anger, even those that rejoice in my highness, that is, in me, in doing my Will and Pleasure; or perhaps it may be render'd agreeably with the Original, that rejoice in the lifting up of my [Standard] and run with Ambition into so honourable (b) a Service.

(b) Forerius.

Ver. 4. The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms of nations gathered



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gathered together: the Lord of hosts mustereth the host of the battel.] The noise of the multitude.] This is like Horace's *Audire magnos jam videor duces*. The Prophet stops on a sudden, as if surpriz'd with the confus'd Noise of eager Volunteers flocking about the Standard of the Lord; that Ode of Horace is one of his best, the Colours are very lively, and the Design bold, but natural; yet I believe a true Judge of Poetry will find something which surpasses it in the bright Descriptions of this lofty Chapter, tho' he read them under the Disadvantage of a Translation, which gives exactly the Sense of the Words rather than discovers the Beauties, which I mention only to tempt those to read the Scripture who may despise it for the Lowness of its Stile.

Ver. 3. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land.] From a far country.] Babylon is 225 Miles from the Eastern Borders of Persia, (a) and perhaps some of their Auxiliaries might come from more distant Countries. From the end of heaven.] He speaks in the Phrase of the Vulgar, who think the Heaven Semicircular, like a drawn Bow, and that it ends where their Sight is bounded, and perhaps it might be the Language of the Learned among them also, for Philosophy never made any great Figure among the Jews. By the whole land, he means all the Province of Babylon, which had subdu'd a great part of the then known World.

Ver. 6. Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty.] Howl ye.] He turns his Discourse to the Babylonians, and bids them lament the Calamities which were coming upon them as a Destruction from the Almighty, and therefore unavoidable.

Ver. 7. Therefore shall all hands be faint, and every mans heart shall melt.] Every heart shall melt.] Things which are melted turn soft, and are unable to resist the Agents which press upon them, and therefore, because Fear makes a Man unable to make Opposition against his Enemies, it's said to melt the Heart; and that this is the Reason of the Metaphor may be learn'd from an Expression of Job, ch.

(b) Comment. 23. 15. I am afraid of him, for God maketh my heart soft. lib. 3. And (b) Caesar, speaking of the Gauls, says, *Ut ad bella suscipienda*

*suscipienda Gallorum Alacer ac promptus est animus, sic mollis ac minime resistens ad calamitates perferendas mens eorum est.*

Ver. 8, 9. And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth, they shall be amazed one at another, their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Their faces shall be as flames. They shall blush at their own Faintheartedness, *Plurimus ignem suffudit pudor & calefacta per ora cucurrit.* But because Fear contracts the Heart, (stopping its Motion, as if it were ty'd with Cords, as *Chabalim*, which we render Pangs, signifies) it's better to understand it of the (a) pale Colour of Flame. The Prophet sets forth (a) *Moller.* their Confusion by different Similitudes, they shall roar in the Bitterness of their Souls, like Women under the cruel Pangs of a difficult Labour; they shall look like Men in the Surprize of a sudden Fright, pale and ghastly, and the working of their uneasy Souls discover it self in their Countenance. *Gataker* thinks the Words may be render'd, Their Faces shall be as the Faces of the *Lybians*, so the People of *Africa*, of the Posterity of *Mitzaim*, are call'd in Scripture *Lehavim*, Gen. 10. 13. 1 Chron. 1. 11.

Ver. 10, 11. For the stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the World for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. The stars of heaven.] (b) Thus the Prophets express themselves (b) *Grotius, Forerius, Tirinus, Mede in Apo. cal. Haksp. not. in Is. 30.* when they would describe a Time of more than ordinary Confusion and Horror; as if he had said, Every Soul shall be fill'd with Anguish and Despair; as if the heavenly Luminaries were to withdraw their comfortable Light, and leave the Sons of Men in the melancholy State of Darkness, which gives a noble Idea of calamitous Times: This is all the Eastern Nations, the *Greeks, Latins and Arabians*, even at this Day, mean by such lofty Expressions; and *Maimonides* gives the Reason of it, for Experience proves (c) *More Ne. vocb. p. 3. c.* (c) he that the Eyes of a Man in great Misery grow dim, and don't see the Light in its full Lustre, because the



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Optic Nerves are weaken'd and oppress'd for want of Spirits; on the contrary, when by Joy the Soul is enlarg'd, and the Animal Spirits are convey'd in greater Plenty to the Organs of Seeing, the Sun and Light appear greater and lighter than before.

Ver. 12. *I will make a man more precious then fine gold; even a man then the golden wedge of Ophir.*] *More precious then fine gold.*] This is said to denote the small Number which should escape the Sword of the Conquerors, or that the eager Soldiers, flush'd with Victory, shall give Quarter to no Man, though he would purchase his Life with Gold. *Ophir*, says *Ursin*, seems to be the Country call'd *India extra Gangem*, in qua est aurea Chersonesus; but (a) *Bochart*, I think, plainly proves that it was a part of *Arabia* near the *Sabeans*, of whose Gold we meet so frequent mention in Scripture.

(a) Phaleg.  
c. 27.

Ver. 13. *Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.*] *Therefore.*] That is, because of their Sins, their Pride and Cruelty mention'd v. 11. or it may be render'd *For*. (b) To aggravate their Calamity the Prophet tells them while their Enemies are rioting in their Slaughter, God also shall give them Signs of his Displeasure, by shaking the Heavens with Thunder, or the Earth with unusual Commotions.

(b) Forerius.

Ver. 14, 15. *And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through: and every one that is joyned unto them shall fall by the sword.*] The Inhabitants of *Babylon* shall run scar'd from place to place, yet find no Security. By the *Roe* he describes their Fearfulness, and by the *Sheep* their wandring. *They shall turn every man*; that is, they which came as Auxiliaries, or were hir'd by the *Babylonians* to assist them in their Wars, shall endeavour to recover their native Country, for every *Babylonian* and every Stranger too that is found in the City shall be cut off by the *Persians*; what we render *join'd*, *Jonathan* in his Paraphrase expounds *recipiens se in munitiones*, all that stand in Defence of the City.

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Ver. 16. *Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.] Their children shall be dashed in pieces.]* This terrible particular of their Disaster is foretold by the Psalmist, Psal. 137. and was only a just Retaliation for the Cruelties by them exercised on the People of God, 2 Chron. 36. 17.

Ver. 17. *Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.]* Cyrus was King of the Persians when he took Babylon, but this War was carry'd on by Cyrus upon the Account and with the Forces of Old Cyaxares, King of the Medes, on whom the King of Babylon first made War, having engag'd in a strict Alliance with himself Cræsus King of the Lydians, and therefore the Prophet here mentions the Medes only, tho' Cyrus had in his Army not only Medes, but Persians, and several other Nations. Now in the Time of Isaiah the Medes had no Kings, but were subject to the Assyrians, as appears by the History, which informs us, That when Salmanaser took Samaria and carry'd Israel away into Assyria, he plac'd some of the Captives in the Cities of the Medes, 2 Kings, 17. 6. and thus Things continu'd to the Time of Manasses and Merodach; but afterward, in the Reign of Nebuchadnezzar King of Babylon, Cyaxares, the first King of the Medes, in Conjunction with the Babylonians, took and destroy'd Ninive, and put an End to the Assyrian (a) Empire; therefore when Isaiah deliver'd this Prophecy, almost 200 Years before the taking of Babylon, there could be no Suspicion of any such Revolution, for the Medes were not only not Enemies, but Friends and Allies of the Babylonians; nor to the very Times of Cyrus, in which the Kingdoms of Media and Persia were united, was the Power of the Medes ever so great as to be formidable to the Babylonians. *Nulla igitur humana sapientia vel conjectura divinari poterat sed ex Revelatione & instinctu spiritus sancti Isaias prædicebat post annos ducentos oppugnandos esse Babylonios a Medis utpote amicos ab amicis, potentissimos a longè imbecillioribus.* And now having mention'd the Nation by Name which should conquer the Chaldeans, he proceeds to describe the Temper of them, and insists in this Verse on their noble Contempt of Riches, to shew they were not to be brib'd into Compassion, or prevail'd

2 Kings 17.

(a) Eusebii  
Chron. Joseph.  
Antiq. lib. 10.  
c. 6.



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vail'd on to spare any of their Foes by the Allurements of Money or Presents, which they despis'd.

Ver. 18. *Their bowes also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children.] The young men to pieces.]* He aggravates their unrelenting Barbarity, which should not stop at the moving sight of blooming Youth, or tender Infancy, or the Affection of the softer Sex to their innocent Children; Circumstances which had always their weight among civiliz'd Nations, and able to stop the Career of a generous Enemy.

Ver. 19. *And Babylon, the glory of kingdoms, the beauty of the Caldees excellency, shall be as when God overthrew Sodom and Gomorrah.] When God overthrew Sodom.]* Babylon certainly flourish'd in the days of Alexander the Great; how then was it destroy'd like Sodom? To which this answer (a) some think is satisfactory, that the Destruction here prophecy'd of, was only begun by Cyrus, but completed by Alexander and others. Moller thinks it enough if the Similitude answer in any one respect; that as Sodom and Gomorrah was destroy'd when they thought not of it, in the midst of their luxurious Banquetings, so Babylon should be taken by surprize, as it actually was. But the Expression is very Hyperbolical, by which the Prophet means no more but that Babylon should be so far ruin'd, that it should never rise to the same flourishing Condition: (b) Cyrus neither destroy'd the Walls nor the Gates, which were demolish'd sometime after by Darius Hystaspes: Alexander design'd to restore it to its former Splendor, but his great designs were prevented by sudden Death. (c) Seleucus, neglecting Babylon, set up its Rival Seleucia, nine Miles from it, which made the other be deserted. In the Time of Vespasian, says Pliny, nothing remain'd of it but the Temple of Belus. In the Reign of Adrian, says Pausanias, Babylon, the greatest City that ever the Sun beheld, was nothing but Wall: Therefore the Objection, that the City was rebuilt, or that there was afterward such a City, shakes not the Truth of this Prophecy any more, than there being at present such a City as Jerusalem, makes the words of our Saviour false, *There shall not remain one stone upon another.* Ver.

(a) *A Lapide.*  
*Zach. Ursin.*

(b) *Strabo, l.*  
*16.*

(c) *Tilm. He-*  
*sius.*

Ver. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.*] Here we have a plain instance that *Lanetzack*, and *nath Dor vador* are us'd not to signify Eternity, but a long indefinite Time; because, we are sure from History, that *Babylon* was inhabited in the Time of *Alexander the Great*, who dy'd in it. *Babylon* was seated in a Country very fertile, but after this Calamity, as if God had curs'd the Earth, it shall be so barren that the wandering *Arabians* should never come there for Pasture; a hardy Race of Men that liv'd on the natural Product of the Earth, changing their Quarters as fast as they consum'd the Forage. He mentions the *Arabians*, says *A Lapide*, because they were Shepherds, and because *Arabia deserta* was near to *Chaldea*.

Ver. 21, 22. *But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.*] *Ochim*, which we render doleful Creatures, is not to be met with in any other place of Scripture, and no wonder then its signification is uncertain: But it's generally taken for such a Species of noxious Animals, as by biting or scratching, put Men to pain. What these Satyrs were, whether Men overgrown with long Hair, or Animals cover'd with Furs, such as are met with in *Russia*, cannot be determin'd, any more than the certain sense of the other name of Beasts, of which all that we know is that they were Savage, and such as made their Dens in Desarts, or solitary Ruins.



## The ARGUMENT of Chapter XIV.

The Prophet goes on with the description of Babylon's Overthrow, by which must be understood not only the taking of the Capital City, but the subversion of the Chaldean Monarchy also; because the taking of the City only would not have been a means to set the Captive at liberty, which was the end God propos'd to himself by this great Revolution, ver. 1. At ver. 4. he derides the Power of the Babylonian Emperor, tells him all his ambitious Projects shall come to nought, brings him down to the Grave, and represents the Dead insulting him, putting him in mind, that now he was stripp'd of Royal Robes, and would have no other Covering but of noisome Worms. And to aggravate his Misery, he not only foretels his death, but that he should not have the honour of a decent Burial; or if he had, should be cast out of his Grave, be expos'd to the Insults of the People, and then thrown in some common Pit. And this was not all, for his Misfortunes should not be confin'd to his own Person, but extend to his Posterity, which should be cut off, and not one of his Family be left to sit upon the Throne of his Ancestors: To this the Prophet annexes a short threatening against the Assyrians and Philistines.

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## C H A P. XIV.

Verse 1. **F**OR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own Land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.] The Prophet gives the reason why God had decreed the Destruction of Babylon, even because he would have Mercy on Jacob, that is, the Posterity of Jacob, whom he design'd to suffer to be carry'd into Captivity by the Babylonians, and restore them again to their own Land: And not only so, but many of those among whom they were Captives, seeing the decency of their Worship, and the remarkable Kindness of God toward them, should choose to accompany a People so highly favour'd of Heaven, among whom they

they could not but expect all imaginable Happiness. (a) *Religionem familia Jacob amplectentur Profelyti Chaldaei.* And this Particular of Strangers returning with them, the Prophet mentions almost in every place where he speaks of the Restoration of the Jews. Chapter XIV.

(a) *Varablus.*

Ver. 2. *And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids: and they shall take them captives, whose captives they were, and they shall rule over their oppressors.*] The Prophet describes the readiness of the Gentiles to ease them as much as was possible in their Travels homeward, by carrying their necessary Burthens, and bearing them on their backs over any difficult Passages they might meet with on the Road, as *Lekakum tollent eos* seems to signify. *And they shall take them Captives whose Captives they were,* *Ceux qui les avoient pris seront leur Captifs*; that is, Metaphorically, by making them Converts to the true Religion, which should, as it were, triumph over their Infidelity, and dispose them to do all in their power for a Nation so much in favour with the Almighty: Tho' others think the words may be understood in a strict literal sense of such Victories as God gave the Jews, in the time of the Maccabees, over such People as lorded it over them before. *Forerius. Bibl. de Port-Royal.*

Ver. 3, 4. *And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve; That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased? the golden city ceased?*] That is, thou shalt sing this triumphant Song: *Mascat; elegans & eximium carmen, Canticum & Diſterium,* against the King of Babylon, whom the Prophet not mentioning by name, we may seem to be left at liberty to understand him of Sennacherib, with Grotius, for he was King of Babylon while it was under the Assyrian Monarchy, or of Nebuchodonozor the first Monarch of the Chaldean Empire, or of (b) Balſasar the last, as the generality of Commentators agree. (b) *Moller, Tirinus, A Lapide, Sanctum.*



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Ver. 5. *The Lord hath broken the staff of the wicked, and the scepter of the rulers.*] In the former Verse the admiring Prophet seem'd puzzled at the sudden Overthrow of *Babylon*, as if his Reason could give him no satisfaction, how or by what means it was brought about. *How is the Oppressor ceas'd?* How is the rich City of *Babylon* quite destroy'd? To which he answers in this, That God was the Author of it, 'twas the Lord *Jehovah*, whose peculiar People they were, who broke in pieces the Staff of the Wicked, that is, the Power of the Idolatrous *Chaldeans*, and set them free.

Ver. 6. *He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindreth.*] Here we have a description of an Ambitious Tyrant, a Plague to the whole World, always harassing, plundering, or killing the Subjects of his weaker Neighbours, unable to make Head against the exorbitant Power of an overgrown Empire.

Ver. 7. *The whole earth is at rest and is quiet, they break forth into singing.*] He represents the whole World pleas'd at the Overthrow of the *Babylonian* Empire, injoying the Fruits of Peace, without Disturbance, which they never could do before.

Ver. 8. *Yea the fir-trees rejoyce at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.*] Such havock as the Wood-man makes among the stately Trees of a full grown Wood, such destruction this Oppressor of Mankind made in the Nations round about him; therefore the Prophet describes the Fir-trees and Cedars as affected with Joy on this occasion, as if they were sensible they should for the future stand out the Natural Period of their duration.

Ver. 9. *Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations.*] Nothing can be finer than this description of the Prophet, which gives a vast Idea of the Cruelty of this Arbitrary Emperor, which was so great, that the dead should rejoyce at his Downfal, as if they were sensible of the inhumane Barbarities, which the living suffer'd while he was among them. The Prophet compares

compares *Hell* or the *Grave* rather (as *Seol* commonly signifies) to a great City, whose Inhabitants flock together in Crowds when a King makes his public Entry, or any other unusual Spectacle passes by. The dead shall rejoyce at his Downfal, and run eagerly in Throngs to meet him at his coming into those Regions of Darknes, they shall compliment him with the most honourable Place, and do every thing which may put him in mind of his former Grandeur, and present Vileness: They shall rise from their Thrones and let him sit down in them, as the little Tributary Princes on Earth us'd to do when he did them the honour of a Visit.

Ver. 10. *And they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?* Here he represents the dead insulting him: *Art thou also reduced to the same Condition with Ourselves?* Is it possible that One so great as thou wast shouldst stand on the level with Us, who, when we liv'd on Earth, durst not appear in thy Presence without prostrating Ourselves at thy feet?

Ver. 11. *Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.* This could not fail of being a very mortifying Consideration, to think in what Splendor he had liv'd, and how merrily he had pass'd his Time amidst the Charms of Musick, and all other Blandishments of a Court; instead of which, nothing but Darknes now, and his Attendants, Worms that prey'd on him.

Ver. 12. *How art thou fallen from heaven, O Lucifer, son of the morning? how art thou cut down to the ground, which didst weaken the nations?* Here the Prophet takes a lofty Flight, comparing *Babylas* to the Morning-Star, which toward the dawning of the Day, when other Stars begin to disappear, shines with superiour Lustre above the rest. As if he had said, How strangely different is thy Condition at present, from that which you once appear'd in, when you shin'd with greater Lustre than all the Monarchs of the Earth, and every other King look'd little in your Presence: But now we are All equal with thee. This is a plain (a) meaning of this Verse, tho' (b) some understand it of *Christ*, (c) others of *Anti-Christ*, and

(a) Cyril,  
Thomas,  
Haymo,  
Pintus, E. Sa.  
(b) Leo Ca-  
strinus.  
(c) Cyprian.



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and the Fathers of the Devil, without the least colour of Reason; and St. *Jerom* is no less fanciful, when he tells us of *Lucifer's* being created in the Firmament, from whence he was prompted by Ambition to climb up to the Empereal Heaven, for which he was thrust down into Hell.

Ver. 13. *For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.*] These Expressions are very Hyperbolical, and shew the presumptuous Hopes, the wild fantastic Dreams of an Ambitious Prince, warm'd with the swelling Thoughts of his own Sufficiency. It is very probable, says *Sanctius*, that he began to fancy himself a God, and desir'd to be like the God of *Israel*, of whom he had often heard surprising Accounts from some of his *Jewish* Captives, that he had his Throne in Heaven, and a stately Temple at *Jerusalem*; as if he had said, I will be worship'd in Heaven, as the God of *Israel* is worship'd there, and on Earth, with the same Reverence and Honour with which he was ador'd at *Jerusalem*.

Ver. 14. *I will ascend above the heights of the clouds, I will be like the most high.*] He had heard to be sure of the Captive *Jews*, that God manifested himself in the Clouds, therefore the Ambitious Monarch, says he, will do so too, and be in all respects as high as the most Highest.

Ver. 15. *Yet thou shalt be brought down to hell, to the sides of the pit.*] Notwithstanding these high Thoughts, by which thou hast rais'd thy self above Mortality, thou shalt be brought down to the Grave, and lie as low as the poorest Wretch that ever breath'd: *To the bottom of the Pit*, some think it should be render'd: as one said of *Xerxes*, that famous Warrior was doom'd to a poor Employment in the lowest Region of the Infernal Shades.

Moller.

Ver. 16, 17. *They that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? That made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners?*] Such a change shall be

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be made in thy Person, thy Habit, and all other Circumstances, obvious to the View, that those who were intimately acquainted with thee, shall not know thee at first sight, 'till by long gazing on thy Countenance, they recollect some faint resemblance of thee, they shall scarce believe their Eyes, and seem to doubt whether thou art the same Person. Is this the Man, at whose Anger the whole World trembled, who when he pleas'd could make the most potent Kingdom shake? Is this he who turn'd the World upside down, and made many flourishing Regions of it desolate, by butchering the Inhabitants, or driving them out of their Possessions? Who, among other particular Instances of his Inhumanity, was remarkable for this, that he never set any of his Captives at liberty, but kept them in close Confinement at hard Labour all their lives: Which is the meaning of not opening the House of his Prisoners; and is added by the Prophet to set off the Deliverance of the Jews, which was a thing extraordinary, and could not have been brought to pass without the Ruin of that Monarchy, which was govern'd by such Maxims.

Ver. 18. *All the kings of the nations, even all of them lie in glory, every one in his own house.*] That is, all Kings in general, or all their Royal Predecessors lie buried in stately Monuments, every one in his earthly Mansion, enjoying uninterrupted Repose.

Ver. 19, 20. *But thou art cast out of thy grave like an abominable branch: and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet. Thou shalt not be joyned with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.*] By this the Prophet means not that he should be drag'd out of his Grave after he had been bury'd, but that his Body should be cast out, and kept from ever coming to be laid up in the Sepulchre of his Royal Progenitors. This Grotius thinks was fulfill'd in Sennacherib; (a) others in Nebuchodonosor, whose Son took Possession of his Throne during the Interval of his Metamorphosis, for which his Father when restor'd to his Senses and Kingdom, kept him in Prison 'till by death he

(a) Hieron.



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he made way for his Succession; the Son would not believe his Father was dead when the Nobility came to present him with the Crown, for fear of worse Effects of his Resentment if he should happen to be alive, upon which they dug up his Corps to convince him; but these are meer Fictions, its more likely he means that *Baltazar's* Corps should be cast out and lye above Ground, he being slain in the Night, upon the Surprizal of the City, when all was in Confusion, and no Body at Leisure to interr him.

Ver. 21, 22. *Prepare slaughter for his children for the iniquity of their fathers, that they do not rise nor possess the land; nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.* We need not understand by his Sons either his Nobles or Subjects, but his natural Issue, which, without any Distinction, were all cut off in the Tumult of that bloody Night; and this shews that the Prophet must be understood of *Baltazar*, because *Senwacherib* was succeeded by *Eshbaddon* his Son, and *Nebuchodonosor* by *Evilmerodach* and *Baltazar* his Son and Grandson; whereas the Prophet saith, the Sons of the King he speaks of shall *not rise and possess the land*, nor succeed their Father in his Throne, *nor fill the face of the world with cities*; that is, they shall not recover this Blow, nor raise up their Heads again and replenish the World, by dispersing themselves into several Regions, and enlarging their Dominions with great Cities; but *Narim* may be render'd *Adversaries* as well as *Cities*, and since the Prophet accuses their Father of *making the World a Wilderness, by destroying the cities thereof*, and their Inhabitants, there was no fear, if they should be Masters of that great Empire, but they would carry on the same destructive Designs, and ruin more Cities than they would build; the Words therefore may be render'd, *and fill the World with (a) Enemies, or with (b) Wars.*

(a) Chaldee  
Paraphrast.  
Hieron.

(b) LXX.  
Cyril. Pagnin.

Ver. 23. *I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.* Babylon was built in a low marshy Ground, secur'd from the overflowing of *Euphrates* only by Banks, which being broken down by the *Medes*, the

the City must needs become a Pool of Water. By the Metaphor of *sweeping it with the besome of destruction*, the Prophet means, that the *Persians* should carry off all the Riches of *Babylon*, as clean as if they search'd every Corner, and swept carefully every single Room, that nothing valuable might escape them.

Ver. 24, 25. *The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burthen depart from off their shoulders.*] The Prophet answers to a suppos'd Objection of the *Jews* of his own Time, What Good will the Destruction of *Babylon* do us? It were some Comfort if God would destroy the *Assyrian*, who is coming against us with such an Army as we are not able to resist. To which God answers, *I will certainly destroy the Assyrian in my land, that is, in Judea, and upon my mountains will I tread him under foot; and as surely as ye shall see this perform'd in a short Time, so certainly shall the Destruction of the Chaldeans, of which the Prophet has been speaking, come to pass.*

Ver. 26, 27. *This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?*] That is, upon this great Empire of the *Chaldeans*, of which the Prophet speaks, as if it comprehended almost all the World at that Time known; as if he had said, The same Purpose is purposed against the *Babylonians* as against the *Assyrians*, and the same Hand shall be stretch'd out against all the Nations belonging to it as shall, shortly, to your Amazement, be exerted in the Destruction of the *Assyrian* Host: For the Lord of Hosts has resolv'd it, and then, tho' *Babylon* be the chief City of the most powerful Empire in the World, it shall not be able to prevent its Destruction.

Ver. 28, 29. *In the year that king Ahaz died, was this burthen. Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken: for out of the serpents root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.*]



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*pent.*] Here begins a new Prophecy, wherein he threateneth Calamities to the Enemies of their Nation which lay nearer to them, the *Philistines*, who were every now and then disturbing their Repose; this Prophecy was deliver'd in the Year that King *Abaz* dy'd, and consequently in the first of *Hezekiah*'s Reign. *Uzziah*, Grand-father of *Abaz*, was a Scourge to the *Philistines*, at whose Death there was universal Rejoicing thro' all *Palestine*, as we may suppose there was at the Death of *Abaz*, which is upon that Account mention'd, who having left Things in Confusion, and his Son being young and unexperient in Affairs of War, the *Philistines* began to hope they had now a fair Opportunity of retrieving the Honour of their Arms; but the Prophet bids them not rejoice on this Occasion, for they should have no Reason to do so, for out of that old *serpents root*, that so often stung them, shall proceed a *Cockatrice*, one that shall do their Nation more Harm than ever *Uzziah* did, meaning *Hezekiah*, who, as we find in the History of that Prince, smote the *Philistines* even unto *Gaza*, and the borders thereof, from the tower of the watchmen to the fenced city.

2Chron. 26. 6.

2Kings 18. 8.

Ver. 30. *And the first-born of the poor shall feed, and the needy shall lye down in safety: and I will kill thy root with famine, and he shall slay thy remnant.*] This is added to take off that Dread the People might conceive at the Character of their new King, represented by the Prophet like a *Cockatrice* and *fiery Serpent*; he should indeed prove such to their Enemies the *Philistines*, but be of a mild Disposition, tender and regardful of the Welfare of his own Subjects, under whose auspicious Reign the poor exhausted Nation should recover Strength, the Inhabitants be no more fear'd from their Dwellings by hostile Incursions, but enjoy Peace and Prosperity. *And I will kill thy root with famine, and I will slay thy remnant*; so the Words should be translated, there being an Enallage of the Person; for the Prophet does not mean *Hezekiah*, but God, for this was not done by any one Man at any one time; *Hezekiah* indeed was very successful against them, but did not entirely ruin them. *The first-born of the poor*, that is, those who are brought to extreme Poverty, as the *Jews* at this Time were, in which Sense, says *St. Jerom*, *Marcion* is call'd

call'd by *Polycarp Primogenitus Diaboli*, the First-born being the Chief, or having the largest Portion.

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Ver. 31. *Howl, O gate; cry, O city; thou whole Palestina art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.* From the North, that is, from *Assyria*, by *Sennacherib*, says *Jerom*, but it's more probable *Judea* is meant, which bore N. E. of *Palestine*. From *Judea* there shall come a smoke, that is, a great Army, raising the Dust as they march, which shall traverse thy whole Country and plunder thy open Cities. And none shall be alone in his appointed times. Our Translators seem not to have guess'd the meaning of this Place, which made them render it Word for Word unintelligibly, the Obscurity of which proceeds from the Uncertainty of the Signification of *Bemonatham*, and the Uncertainty of the Persons spoke of; if the Words be understood of the *Jews* invading *Palestine*, they set forth the Alacrity of the Soldiers to revenge their Countries Wrongs, there shall not one stay at Home or decline the Expedition; if of the *Philistines*, the meaning is, In the Places of Public Resort there shall not a Man be seen, they shall forsake their Cities for fear of *Hezekiah's* conquering Army.

Ver. 32. *What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.* It was the Custom of those Times, when any thing extraordinary happen'd, for neighbouring Princes to send Ambassadors to congratulate one another, and pay their Compliments, as we call it, upon any joyful Occasion, and condole upon any Accident or unlucky Turn of Affairs; thus *David* sent to the King of the *Ammonites* to condole with him on his Father's Death, and *Toi King* of *Hamath* sent his Son to congratulate *David* on his Success against the *Philistines*; therefore, says the Prophet, when Foreign Nations shall wonder at our Success, and depute Ambassadors to congratulate our good Fortune, and inform themselves of the Particulars, what Answer shall we return them when they ask how our Arms become so successful? What but this? That God is our Defender, he first founded our City, and now blesses our Arms, and will always so defend *Jerusalem* that the poor People may be sure of a safe Retreat.

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The



## The ARGUMENT of Chapter XV.

Ch. 48. 11.

*This Chapter contains a Prophecy against the Moabites, who inhabited a delicious Spot of Ground about the Dead Sea, by which it was bounded on the West, by Euphrates on the East, on the North by the River Arnon, and on the South by the Desert of Cades Barnea and Idumæa; the Metropolis was Ar, other famous Cities in those Times, Dibon, Nabobo, Medeba, Heshbon and Eleale, of whose Situation no exact Account can be given, which is partly the Occasion of the Difficulties to be met with in this Chapter; the Time of the Accomplishment of it is no less uncertain, St. Jerom thinks it is to be understood of the Devastation of this Country by Sennacherib and Nebuchodonosor both, because the laying waste of Moab is twice mention'd in the first Verse; but at the latter end of the 16th Chapter he plainly gives it for the Time of Sennacherib, because the Time of this Desolation is determin'd within Three Years; the only Objection against this is taken from the Prophet Jeremiah, who, describing the Desolation of Moab, tells us, that he was never carry'd into Captivity before, which he must have been according to those who refer this to the Times of Sennacherib; but I see no Necessity from any thing in this or the following Chapter to own that the Prophet speaks here of their Captivity, he only prophesies that their Land shall be laid waste, over-run and ruin'd by a plundering Army, the Inhabitants driven about from City to City, and so many of them destroy'd, that they should be left in a poor weak Condition; but the next Chapter, which should not have been separated from this, being a Continuation of the same Threatning against Moab, puts it out of Dispute that the Prophet must be understood of some Desolation before the Time of Nebuchodonosor, very probably by the Arms of Sennacherib, who was a Plague to all the Nations round about.*

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Verse 1. **T**HE burthen of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence.] Some think the Sentence is not compleat, and should be supply'd with howl or lament ye Moabites, because in the Night Ar, the chief City of Moab, is laid waste; but the Words may be render'd, Surely in the Night that Ar was taken Moab was cut off, surely in the Night that Kir was taken Moab was destroy'd; that is, Moab was quite undone when those Two Capital Cities were taken by the Enemy, after that they might ravage the open Country at Pleasure, and the weaker Towns not dare to make Opposition against them; and this Destruction wherewith Moab is here threaten'd was brought upon them by Salmanassar, as (a) some think, or by Sennacherib, according to St. Jerom.

(a) Zach. Ur-  
sin, Grotius.

Ver. 2. He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba, on all their heads shall be baldness, and every beard cut off.] St. Jerom understands by Bajith the Royal Family, and so Maitre de Sacy has render'd it, *La maison Royale & la ville de Dibon sont montées a leur hauts-lieux pour pleurer la perte de Nebo & de Medeba.* (b) Others take it in the Accusative, he, that is, the Moabite, (speaking of the Body of the People as of a single Person) are gone up to the Temple to implore the Assistance of their Gods in this Time of their Distress; but it's probable Bajith might be the Name of a City, so call'd from the Temple of Chemosh, or Baal-peor, which in other Places of Scripture goes under the Name of Beth-baal-meon, and sometimes compendiously Beth-meon. Hither in Times of Distress the trembling Inhabitants resorted to supplicate the Protection of their Idols; so that this Verse may be render'd, The Moabites shall run in Confusion to (c) Bajith, the Inhabitant of Dibon to their high Places, to weep before their Idols, and endeavour to move them to Compassion; the Moabites shall howl for the Loss of Nebo and Medeba, on all their heads shall be baldness, and every beard

(b) Munster,  
Vatablus.

Jos. 13. 17.  
Numb. 32. 38.

(c) Forerius,  
Sanctius.



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cut off, which in Times of public Calamity was the Custom of the Eastern Nations.

Ver. 3. *In their streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets every one shall howl, weeping abundantly.*] In public they shall be clad in the coarse Garments of Affliction, and in private they shall apply themselves to their Gods, *on the Top of their Houses*, which, contrary to our modern way of Architecture, were built flat at Top; hither they retir'd at the Hours of Prayer, to be out of the reach of any Noise which might divert their Thoughts, and perhaps out of a fond Opinion that their Prayers would reach Heaven the sooner for being made on high.

Ver. 4. *And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out, his life shall be grievous unto him.*] These Places were given to the Children of Israel by God's Appointment; but Grotius observes that many Places were allotted them which were never in their Possession, they being sometimes so lazy as not to give themselves the Trouble of subduing them, but often so weaken'd by their Divisions as not able to drive out the Inhabitants. *Their voice shall be heard to Jahaz*, that is, to the remotest Corners of their Territories, for Jahaz was a Frontier Town. Yea, even the Soldiers themselves shall cry out; tho' Dangers are wont to make the slightest Impression on their Hearts, yet such shall their Afflictions be as to bear down their Courage, and make them descend to effeminate Lamentations.

Ver. 5. *My heart shall cry out for Moab, his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Lubith with weeping shall they go it up: for in the way of Horonaim they shall raise up a cry of destruction.*] The Prophet speaks in his own Person, and seems concern'd at the severe Dispensation of Providence against the Enemies of their Nation; as if he had said, The very Thoughts of their Calamities make me pity them; even to us, whom they have so often invaded, shall they be forc'd to seek for Refuge, and trust to the good Nature of a People whose Resentment they have reason to dread; but others understand the Words not of the Prophet, but of the Moabites in

Numb.  
21. 23.

in general professing their inward Grief of Heart for the Desolation of their Country, which *Grotius* thinks best agrees with the Context, *his fugitives shall flee to Zoar*, which belonging to the *Jews*, whom by repeated Incursions they had highly provok'd, they might expect severe Reprisals. An heifer of three years old, that is, like a young Heifer, whose natural Timorousness prompts him to Flight, and Youth enables to quicken it. The latter part of this Verse is obscure in our Translation, which in the *Port-Royal* is render'd very clearly,  *Ils montent en pleurant par la colline de Luith, they shall climb up the Hill of Luith with Tears in their Eyes, and in the Road of Heronaim they shall raise up a cry of destruction, part of the Moabites shall make the best of their way to Luith, and part to Oranaim, both in the utmost Consternation, with all the Signs of Sorrow and Confusion the Dread of a prevailing Enemy is apt to raise; these Places were probably either fortify'd Towns, or else such as Bajith and Dibon, high Places they fled to for the Protection of their Gods.*

Ver. 6. *For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.] The Meadows of Nimrim shall be desolate, not stor'd with Cattel as in Times of Peace and Security, the Grass shall be devour'd or trod down by the Multitude of their Enemies Squadrons, all their fertile Meads depriv'd of their Verdure, as if the scorching Sun had burnt up the Grass to the Roots. We read in Scripture of Nimrah and Bath-nimrah, a City of the Gadites, at this time in all likelihood belonging to the Moabites, famous for its commodious Situation among running Brooks.*

Ver. 7. *Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.] Therefore because Forage shall be wanting, their Enemies soon remove to other Quarters, and carry along with them all the rich Plunder they have got; this some understand of the Moabites themselves, who, because the Waters of Nimrim were dry'd up, or else for fear of their Enemies, should carry away the best of their Substance, to hide it in some by-place, to the brook of the willows, in the Valley of the Arabians, the direct Road, as St. Jerom says, from Moab to Assyria; so that the Prophet here describes the*

Numb. 32. 3.



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Ver. 6. For the waters of *Nimrim* shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. The Meadows of *Nimrim* shall be desolate, not stor'd with Cattel as in Times of Peace and Security, the Grass shall be devour'd or trod down by the Multitude of their Enemies Squadrons, all their fertile Meads depriv'd of their Verdure, as if the scorching Sun had burnt up the Grass to the Roots. We read in Scripture of *Nimrah* and *Bath-nimrah*, a City of the *Gadites*, at this time in all likelihood belonging to the *Moabites*, famous for its commodious Situation among running Brooks.

Numb. 32. 3.

Ver. 7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. Therefore because Forage shall be wanting, their Enemies soon remove to other Quarters, and carry along with them all the rich Plunder they have got; this some understand of the *Moabites* themselves, who, because the Waters of *Nimrim* were dry'd up, or else for fear of their Enemies, should carry away the best of their Substance, to hide it in some by-place, to the brook of the willows, in the Valley of the *Arabians*, the direct Road, as *St. Jerom* says, from *Moab* to *Affyria*; so that the Prophet here describes the



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the Incursion of their Enemies, like the Invasions of the *Ferrets*, they should plunder as long as they could find any Subsistence for themselves and their Horses, but that failing, retire immediately to their own Country, and divide the Spoil.

Ver. 8. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim: and the howling thereof unto Beer-elim. *Eglaim* and *Beer-elim* were Towns situated in the opposite Borders of Moab, and by their howling reaching to both, we are to understand that the Calamity should be universal, every Town and Village should be fill'd with Lamentation and Mourning, and the whole Country, as it were, eccho with the shrieks of the Inhabitants. See the reason of the Name *Beer-elim*, Numb. 21. 18. *Elim* in the Syrian Language being the same with *Sarims* in the Hebrew, that is, Princes.

Gratius.

Ver. 9. For the waters of Dimon shall be full of Blood, for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land. The Prophet alludes to the Etymology of the word *Dimon*, that is, Blood; and some think the Place had its Name from that terrible Slaughter of the *Moabites*, when the Confederate Army of *Israel*, *Judah*, and *Edom*, engaged and overthrew them on the Banks of this River; as if he had said, Justly art thou called *Dimon*, but I will give thee greater reason to be call'd so, for I will bring more Blood upon *Dimon*, I will bring Lions on him that escapeth, and upon the Remnant of the Land. *Nofaphub*, which we render *More*, signifies any Additions, *additamenta plagarum*, I will send Plague upon Plague upon those *Moabites* that escape to *Dimon*; a Lion, that is, *Sennacherib* raging like a Lion enrag'd at the obstinate resistance they might make for their Lives.

2 Kings 3. 21.

Tirinus.

The

The ARGUMENT of Chapter XVI.

The first Verse of this Chapter must (a) Commentators understand of the Messiah, but 'till they can give a good reason why they turn a City of Arabia into Ruth the Moabitess, I cannot fall in with them, tho' their Numbers were twice as great. The Prophet goes on with the same Subject of the Moabites, the desolation of whose Land he foretold in the Chapter before; and here advises the same People of Moab to pay Tribute to Hezekiah, as their Fore-fathers us'd to do to the Kings of Israel; to be kind to those Jews, who, upon any Invasion, should fly for Refuge into their Territories, which if they did they might expect the same Humanity from them, which in a short time they were likely to stand in need of. But the Prophet corrects himself, ver. 6. as if he were in the wrong for entertaining such Thoughts of a proud, passionate, revengeful People, as if such Barbarians as they, were capable of any Tenderness or Compassion; and then goes on with a Terrible description of that Desolation which God was determin'd to bring upon them within three Years: Which we have no reason to doubt was punctually fulfill'd, tho' we have no footsteps of it in Scripture-History; because the Accounts of that History are so very short, that a great many memorable Occurrences relating to the Jews themselves, are pass'd over in silence, and no wonder then it takes little notice of the Transactions of other Nations.

(a) Hieron.  
Hugo,  
Eftius,  
Eman. Sa.  
Vatablus,  
Lyrantus.

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Verse 1. **S**END ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.] The Moabites, in the Reign of David, became Tributary to the Jews, and according to their Stipulations were to pay them an annual Tribute of an hundred thousand Lambs, and as many Rams, with the Wool: Upon the Division of the Jewish Monarchy they paid this Acknowledgment of their Dependency to the Kings of Israel to the end of Ahab's Reign; from which time

2 Sam. 8.



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(a) *Adamus,*  
*Isidorus,*  
*Clarius,*  
*Grotius,*  
*Gataker.*

(b) *Hieronymus,*  
*Hugo,*  
*Lyrannus,*  
*Natabius.*

time it was discontinu'd. Now the Kingdom of *Israel* being destroy'd by *Salmanazar* toward the beginning of *Hezekiah's* Reign, the Prophet requires them to pay this Tribute to *Hezekiah* the lawful Ruler of the Land of *Judah*, and undoubted Heir of the Family of *David*, to whom it was therefore due. This I take to be the genuine (a) meaning of this Verse; tho' *Forerius* thinks the Prophet ironically advises them to prepare their battering Rams, and set in order their Army against *Sion*, but in vain; and (b) others, by the *Lamb*, understand the *Messiah*, as if the Prophet foreseeing the destruction of the *Moabites*, and recollecting, that from a stock of that Nation *Christ* was to come in the *Flesh*, diverted his Discourse on a sudden to God (upon which account *Plantin* includes this Verse in a *Parentthesis*) and then proceeded in the denunciation of those Calamities which were still to befall them; as if he had said, Send forth, O God, that *Lamb* who is Lord of the whole Earth, from *Petra*, the City of the *Moabites*, in the *Wilderness*, that is, from *Ruth*. *St. Jerom* gives the words a different turn, but equally forced, O *Moab*, after so many Misfortunes which shall befall thee, receive some Consolation, for out of thee shall go forth the Immaculate *Lamb*, which shall be Lord of the whole Earth. This is interpreting Scripture by Fancy, not Judgment, without any regard to the Signification or Construction of the words which would not be allow'd of in expounding profane Authors, and should much less be allow'd in Scripture. From *Selah* in the *Wilderness*. The original *Selang* signifies a *Rock*, and seems to be the proper Name of a City on the Borders of *Moab*. Others render the words, From *Selah* to the *Wilderness*, which were the Bounds of the Land of *Moab*; so that the Command was given to all the Inhabitants from one end of the Land of *Moab* to the other, to send their Tribute to *Jerusalem*.

Ver. 2. For it shall be that as a wandering bird cast out of the nest, so the daughters of *Moab* shall be at the Fords of *Arnon*.] The words may be render'd, Else it shall come to pass, that as wandering birds driven out of the nest are dispers'd into different places, so shall the Daughters of *Moab*, at the passages of *Arnon*, be forced to fly into different countries for fear of the

*the forces of Hezekiah.* If ye refuse to comply with this just Demand of Tribute, your Inhabitants shall be driven out of their Habitations, and scatter themselves into different Regions, as Birds driven out of their Nests.

Ver. 3. *Take counsel, execute judgment, make thy shadow as the night in the midst of the noon-day, hide the outcasts, bewray not him that wandreth.*] As if he had said, Therefore consider your Duty, and execute Judgment, do what Justice requires at your hands. Then he compares the Persecution he foresaw his own Nation was to suffer, to the scorching of the Meridian Sun, and the Refuge he desir'd for them of the *Moabites*, to a cool Shade which should shelter them from the violent Heat. I advise you to keep to the Agreement made between both Nations in the Time of *David*; and not only so, but to do us all the kind Offices of good-natur'd Neighbours, give Entertainment to our Fugitives, when Persecution shall drive them from their Country, for so our Father *Abraham* receiv'd the Head of your Nation, *Lor*, protected him from the Insults of stronger Neighbours, and rescu'd him out of their hands. Tho' some think the Prophet only upbraids them with the omission of this Duty, bidding them shew the *Jews* kindness when it was not in their power to do them service, and when their flourishing Condition under *Hezekiah* render'd such Assistance unnecessary.

Ver. 4. *Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.*] This is spoken by the Prophet in the Person of God, requiring this kind Office of Humanity in behalf of his People; the *Outcasts*, as he calls them, those who shall be driven from their Habitations by the Terrors of their Enemies. This must be understood of the *Assyrian* Invasion, 14<sup>o</sup> *Hezekiah*; it being the design of *Isaiah* to let the *Moabites* know, that neither the Calamities of the *Jews* should last long, nor the Kindness they should shew any of them be attended by any ill Consequences to themselves: For *Sennacherib*, upon whose Approach they should seek Shelter in other Countries, shall be cut off, and not be able to revenge himself,



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self, as they might justly be afraid he would. *The Ex-tortioner is, shall be at an end.* Tho' for a while I permit him to ravage the Cities of my People, yet the Storm shall be soon blown over, and then Gratitude will prompt them to make suitable returns for your kindness.

Ver. 5. *And in mercy shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hastening righteousness.]* That is, by the Mercy of God, the Throne of *Hezekiah* shall be establish'd, which seem'd to be in a tottering Condition, and he shall sit upon it, *Boemeth*, which not only signifies *Truth* but *Stability*; he shall sit on the Throne of *David* immoveably, by his strict Justice and regular Piety, secure of his Peoples Affection, and the Favour of God. By the *Tabernacle of David*, he alludes to the humble Cottage the Royal Shepherd liv'd in before the Throne was vacant by the Death of *Saul*.

Moller.

Ver. 6. *We have heard of the pride of Moab (he is very proud) even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.]* But in vain do I make so reasonable a Request to them, we have had too many Instances of their Pride and Insolence, and inveterate Hatred to the House of *Judah*, to expect any favourable Treatment from them. The whole Verse may be thus translated: We have heard of the Pride of *Moab*, we know he is extremely proud; his Haughtiness, his Pride, and his Wrath, are greater than his Strength. As if he had said, We know the Pride of his Heart, and his insufferable Insolence, and the Usage we might expect should we fall into his hands, but God be thank'd their Strength bears no proportion to their Pride, *Lo ken bad-dau: non sic Fortitudo ejus*, as the *Vulgate* rightly renders the word.

Ver. 7. *Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn, surely they are stricken.]* For the Pride of their Heart, and the Insensibility of others Afflictions and Inhumanity toward them, Misfortunes shall come so thick upon them, that in the heaviness of their Heart they shall do nothing but lament their own sad Condition, and pour out

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2 Kings 3. 25.

out their Complaints, and give a melancholy account to one another of their Grievances, and the deplorable Circumstances of their Country, which I take to be the meaning of *Ululabit Moab ad Moab*. *Kirhareth* was a City so strong, that the united Forces of three Kingdoms could not take it: In the strength of this Fortress was all their Confidence placed; therefore shall they mourn when they see it dismantled. But *Forerius* is positive that *Ashishim* never signifies Foundations in Scripture, and takes it to signify *Men of Courage, valiant Men*, according to which sense of the word, the whole Verse will run thus, Therefore the *Moabites* shall make their melancholy Complaints to one another, they shall mourn for those who defended themselves so bravely in *Kirhareth*, till every Man of them were cut off.

Ver. 8. *For the fields of Heshbon languish, and the vine of Sibmah, the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness, her branches are stretched out, they are gone over the sea.*] The Verbs which our Translators have render'd in the Present Tense, should be express'd by the Future; for the Fields of *Heshbon* shall languish, and the Vines of *Sibmah* bemoan their untimely destruction: The Obscurity of the latter part of the Verse proceeds from the uncertainty of applying the Relative Article, whether to the Lords of the Heathen, the Inhabitants of *Moab*, or the choice Vines of *Sibmah*. I incline to think it is to be referr'd to the Vines of *Sibmah*, and take the meaning to be this, *The Lords of the Heathen*, that is, *the Assyrians* shall break down the principal Branches of the Vines of *Sibmah*, which is worthy of Lamentation; for the Branches of the Vines of *Sibmah* were very flourishing, reaching for many Miles, even to *Jazer* in the Confines of *Moab*, they wander'd as far as the Wilderness, they pass'd over to the Dead Sea. The same which we meet in the Book of the *Psalms*, of the Vine of the Lord, *She stretcheth out her Branches unto the Sea, and her Boughs unto the River.* Psal. 80. 11.

Ver. 9, 10. *Therefore I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits,*

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and.



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and for thy harvest, is fallen. And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses, I have made their vintage-shouting to cease.] From hence it appears, says Sanctius, that this City of Fazer was destroy'd before Heshbon and Eleale, but the words may be better render'd without any Ambiguity, Therefore with weeping will I bewail Fazer, and the Vines of Sibmah, I will water thee with my Tears, O Heshbon and Eleale, because in none of those Cities shall there be any public Rejoycing in time of Harvest, no shouting for the Summer-Fruit, which shall all be destroy'd by the Enemy. The Expressions shew the Joy and Satisfaction express'd by the laborious Husbandmen at the approach of a plentiful Crop, and a hopeful Vintage, which being the natural effect of Plenty, and the pleasing prospect of having wherewithal to pass the sharp Winter cheerfully, was universally practis'd in all Ages, as it is still among our selves. But the Moabites, says the Prophet, shall not rejoice on such an occasion, because their Enemies should reap their Harvest, and spoil their Mirth.

Ver. 11. Wherefore my bowels shall sound like an harp for Moab, and my inward parts for Kir-haresb.] Whatever inward Affection this metaphorical Expression denotes, it must be a sorrowful one; accordingly Bochart observes, that Kinnour, which we render a Harp, was a musical Instrument us'd on doleful occasions; and yet the Psalmist calls it Kinnour Nanim, The merry Harp.

Psal. 81. 2.

Ver. 12. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray, but he shall not prevail.] The Sentence is defective, and may be supply'd in the following manner; And Moab shall go to his ordinary high Places to pray to his Idols to deliver him; and when he has weary'd himself in vain, without finding any return to his repeated Prayers, he shall come to the Temple of his great God Chemosh, and there his Prayers shall prove as unsuccessful. Hither they repair'd in Cases of extraordinary Danger or Calamity, referring their common Necessities to the care of inferior Deities.

Moller.

Ver.

Ver. 13. *This is the word that the Lord hath spoken concerning Moab since that time.*] *Meaz*, that is, *Ex tunc*, as the *Vulgate* renders it somewhat barbarously, *Il y a deja long tems*, as the *Port Royal Translation* has it, This is the word which the Lord hath spoken concerning *Moab* long ago, either when *Balak* hir'd *Balaam* to curse *Israel*, or when their Devastation was foretold by *Amos*, in the Time of *Uzziah*; as if the Prophet had told his Country-men, Let not this Denunciation of Judgment on the *Moabites* seem incredible to you, for God has reveal'd it before, and I only repeat it with a precise determination of the Time.

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*Tirinus.*  
*Numb. 22. 556.*  
*Amos 1. 1.*  
*Moller.*

Ver. 14. *But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude, and the remnant shall be very small and feeble.*] Some would have these three Years to commence at the Destruction of *Jerusalem* by *Nebuchodonosor*; others at the first Year of *Hezekiah*, supposing this Prophecy to bear the same date with the preceding one against the *Philistines*, and that *Salmanazar*, in the fourth of *Hezekiah*, when he came to besiege *Samaria*, took the Land of the *Moabites* in his way. But this agrees not with the directions here given to the *Moabites*, to entertain the *Jews* when they should fly to their Land for shelter, which they had no occasion to do, during the first four Years of that Reign. Others therefore suppose this Prophecy deliver'd 4<sup>th</sup> *Hezekiah*, when *Salmanazar* sat down before *Samaria*, which having taken in three Years time, he then fell on the *Moabites*, as they suppose; which seems to take off the former Objection, because then many of the Ten Tribes might seek shelter among the *Moabites*: But the Prophet certainly speaks of the Inhabitants of *Judea*, who had not as yet been disper'd. Others go lower yet, and make them commence at the Siege of *Jerusalem* by *Sennacherib*, three Years after which they suppose he invaded *Moab*, but being soon after the overthrow of his Army kill'd by his Sons, the Calculation of these three Years cannot begin at that Time. In this Variety of Opinions, says *Gataker*, I crave leave to deliver my Conjecture, and suppose this Judgment denounced against *Moab*, to have been executed neither by *Nebuchadnezzar*, nor *Salmanazar*,

*2 Kings 18. 9.*



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zar, nor Sennacherib, but by his Son *Esharhaddon*; who, after his Father's decease, having recovered some strength, it is not unlikely that he might again make toward those Parts, and invade some of the neighbouring States, and that of *Moab* in particular, expecting some opportunity to be dealing with *Judea*, in revenge of his Father's Quarrel; which, tho' warn'd by his Defeat, he durst not attempt during the Reign of *Hezekiah*, yet in his Successors he did; and the better to clear his way, swept away the remainders of the *Israelites* who were settled in those Parts. I conceive therefore this Prophecy to have been deliver'd about the fourteenth and fifteenth of *Hezekiah*, and that in particular, which is in this last Verse denounced, to have taken effect about the eighteenth or nineteenth, being put in Execution by the *Affyrian King Esharhaddon*. To express my Mind herein more fully, says the same learned Person, I suppose the utter destruction of *Moab* before denounced, and by *Jeremiah* long after seconded, to have been executed by *Nebuchadnezzar*; but as the Lord useth sometimes to give Assurances of the Complement of some Prophecies of longer date by some other Prediction of a nearer Term, in like manner he here seems to me to have done: For having in the foregoing Prophecy threatned the utter Ruin of the *Moabites*, which was many Years after to be effected, he here, to give the stronger Assurance of the Complement of the same, foretels that within three Years after the Promulgation of this Prophecy, the state of *Moab*, by the *Affyrian King Esharhaddon*, should be exceedingly impoverish'd and impair'd. Thus far *Gataker*, who justly calls it Conjecture, for nothing like certainty can be expected here; since we neither know, nor can know, when this Prediction was spoken by *Isaiah* to the *Jews*, nor when this Devastation (for I think the Prophet does not mean an utter Destruction either in this or the foregoing Chapter) happen'd to the *Moabites*. And I cannot see, since we must come to Supposals in the Case, why *Sennacherib* may not be suppos'd to have fulfill'd it as well as his Son. As the years of an Hireling, that is, three Years precisely, because hir'd Servants are us'd to keep an exact account of the time that they may know when their Period is out.

The

The ARGUMENT of Chapter XVII.

He foretels the Destruction of the Kingdom of Syria by Tiglath Pileser, that many of her Cities should be demolish'd, especially Damascus, the chief City thereof, and so many of her Inhabitants carry'd into Captivity, that the poor Remains should be reduc'd to the same Condition as the Israelites their Confederates, which he describes in the following Verses by the Similitude of a decaying Body, falling away from a State of Health and Vigour to a meer Skeleton; then he goes on to tell the Fate of the Kingdom of the Ten Tribes, that their Numbers should be so decreas'd by Deportation of the Israelites, that those who remain'd in the Land should be no more in Comparison to their former Numbers than Gleanings to a Crop, which was fulfill'd about the same Time by the same Assyrian Monarch. Of the Judgments to be inflicted on both Nations the Prophet discourses without any visible Distinction, and in the Three last Verses describes the Power of the Assyrian, bearing down every thing in its way like a rapid Torrent, concluding with a Hint at that remarkable Overthrow which the Assyrian Forces should afterward receive before Jerusalem.

2 Kings 16.

9.

2 Kings 15.

29.

C H A P. XVII.

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Verse 1. **T**HE burden of Damascus. Behold Damascus is taken away from being a city, and it shall be a ruinous heap. This plainly shews that the Prophecies stand not at present in an exact Chronological Order, for Damascus was destroy'd before the Death of Ahaz, as appears by the History, which says that Tiglath Pileser hearken'd to him, that is, Ahaz, for he went up against Damascus and took it: yet we see it is plac'd after the Burden of the Philistines, which was in the Year that King Ahaz dy'd; God began to fulfil this Prophecy by Tiglath Pileser, and Salmanazar made a further Progress in it; but yet we find it a City in the Time of Jeremiah, which does not at all derogate from the Truth of this Prophecy, for the Prophet only foretels the Destruction of that City, which



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Zach. Vrsin.

which is sufficiently accomplish'd by the carrying away of the Inhabitants, tho' all the Buildings remain untouch'd; or if he must be understood of the Ruin of the Houses also, it does not follow that they must never be rebuilt again.

Ver. 2. *The cities of Aroer are forsaken: they shall be for flocks which shall lie down, and none shall make them afraid.* That is, the Cities of Aroer shall be forsaken, their Inhabitants either flying away for fear of the Assyrian, or being carry'd away into Captivity by them, and Flocks of Sheep securely graze in those Places where populous Cities once stood; Aroer was a Tract of Land on the Banks of the River Arnon, the Possession of the Amorites originally, afterward belonging to the Reubenites and Gadites, and at this Time by Conquest annex'd to the Dominions of Syria.

Ver. 3. *The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.* That is, Samaria, the Fortress of Ephraim, the Capital City of the Kingdom of Israel, shall cease to be a City, that is, shall be destroy'd, and the Government of Syria shall be overthrown, so as not to return into the Hands of a Native any more; though others by the Fortress of Ephraim think the Prophet means the Assistance they might expect from their ancient Allies of Israel should fail them, and that he only foretels the Fate of Syria in this Verse, without intermixing that of the Ten Tribes; but it may be understood of Israel also.

Ver. 4. *And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.* In that Day, that is, at the same time that these Misfortunes shall befall the Syrians, the Israelites shall have their Share of Afflictions also, by which they shall be reduc'd very low, which the Prophet sets forth under the Similitude of a lusty corpulent Person, who, by the Violence of a painful Distemper, has lost all his Flesh, and become, as it were, the Shadow only of what he was before; and this makes me understand the Prophet of the Ravage of Israel by Tiglath Pileser, rather than of their total Destruction by Salmanazar, because this Similitude implies a Diminution of Strength only, and not the Subversion of that Monarchy.

Ver.

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Ver. 5. *And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm: and it shall be as he that gathereth ears in the valley of Rephaim.] That is, and the Glory or Multitude of the Children of Israel shall be as when the Harvest-man gathers the Corn, and reapeth the Ears with his Arm; for as the Harvest-man gathers the Corn, and reapeth the Ears with his Arm, that he may carry them out of the Field into the Barn, so shall the Assyrian gather the Children of Israel and carry them into Captivity into his own Country; the same is express'd with a little Variety in the latter part of the Verse: The Valley of Rephaim was a fruitful Valley near Jerusalem, call'd The Valley of the Giant, as the Word Rephaim often signifies.* Josh. 15. 8.

Ver. 6. *(Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough: four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.) Yet tho' God will permit the Enemies of his People to afflict them thus, he will not suffer them at this time to ruin them, they shall not all be carry'd into Captivity, but a Remnant of them be preserv'd, a few in Comparison of their former Numbers, like the gleaning Grapes, which at the first gathering escap'd the Hand and Eye of the Gatherer, and were to be left for the Poor of the Land; and like a few Olives left here and there on the highest Branches, which happen to stick too close to be shaken down by the same Strength which brings down the rest of the Berries. These Similitudes some think are applicable to the Captivity of Israel by Salmanazar, to which I cannot agree, because it is said, in relation to that Captivity, The Lord was very angry with Israel, and remov'd them out of his sight, there was none left but the Tribe of Judah only: Salmanasar left no Remnants behind, but carry'd them all clear away, and if there were any of them in those Parts afterwards, they were such as escap'd into other Countries, and return'd to their own Land when Salmanasar was gone.* Levit. 19. 10. 2 Kings 17. 18.

Ver. 7. *At that day shall a man look to his maker, and his eyes shall have respect to the holy One of Israel.] When these Judgments shall come upon them then shall the Children of Israel look up to their Creator, whom they had long*  
S forgot,



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XVII.

forgot, and bethink themselves of the Holy One of *Israel*, to whom for a great many Years they have preferr'd strange Gods; and these Judgments had so good an Effect upon the Remains of them, that a Multitude of the People, even many of *Ephraim*, *Manasse*, *Issachar* and *Zebulun*, were present at *Jerusalem*, and kept the Feast of unleaven'd Bread Seven Days with great Gladness in the first Year of *Hezekiah's* Reign, as appears by comparing the 18th and 21th Verses of the 30th Chapter of the second Book of *Chronicles* with the third Verse of the 29th Chapter; and it is not at all unlikely that soon after the Captivity of their Brethren they began to have these Thoughts of returning to God.

Deut. 16. 21.

2 Kings 23.  
6.

Ver. 8. *And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images*). The Word which we render *Groves* seems to be sometimes us'd not only for a Grove, or a Company of Trees growing thick together, of which it was unlawful to plant any near the Temple of God, but for a *Model* or curious Piece of Workmanship, of Gold or other precious Metal, resembling a *Grove*, for such probably was that which *Josiah* met with in the Temple, and dealt with it as *Moses* did with the Golden Calf; however by *Groves* and *Images* the Prophet to be sure means the Objects of their idolatrous Worship, some material Representations of the Gods of the Heathen, which they should no longer worship, but pay that Duty to the God of Heaven, to whom alone it was due.

Gataker.

Ver. 9. *In that day shall his strong cities be as a forsaken bough, and an uppermost branch which they left, because of the children of Israel: and there shall be desolation.*] His strong Cities shall be as a forsaken Bough, that is, not forsaken by the Birds that us'd to nest in it, or by the Beasts that us'd to take Shelter under it, tho' they might in either of these Senses be so call'd with respect to their Inhabitants, but left standing by themselves, like the Branch of a Tree, all others round about it being lopp'd off, their strong Cities should stand solitary and desolate, all the open Towns and Villages being destroy'd, as *Forerius* thinks the Original *Charash* signifies: which they left for the Children of *Israel*, that is, which strong Cities shall be left by the Enemy

Enemy untouch'd for the Sake of the Children of Israel, of whom a Remnant shall be preserv'd. The *Vulgar* renders it, *Sicut aratra & segetes*, as if the Prophet had meant, The *Affyrians* shall flow in upon them with so violent a Stream that they shall forsake even their fortify'd Towns, as the *Cananeans* and *Amorites* left their Ploughs and their Corn behind them upon the Approach of the Children of Israel. But the first is the more natural Interpretation.

Ver. 10. *Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength: therefore shalt thou plant pleasant plants, and shalt set it with strange slips: ]* This Verse is very obscure, as any one may guess by the many different Translations which are to be met with of it, scarce Two Commentators giving the Words the same Turn; but to me it appears very intelligible in the following Paraphrase, which I think offers no Violence to the Words; *Because thou hast forgotten the God of thy Salvation, and hast not been mindful of the rock of thy Strength, but left him to follow Idols, therefore thou shalt plant pleasant plants, and set thy Vineyards with choice Vines, the best that can be pick'd up in foreign Countries. (a) Thus Zemorath Zar must signify, because the former is in Regimine, as the Grammarians term it, and cannot therefore be render'd as (b) some would have it, Germen aliisno seminabile, or Germen spurium, as St. Jerom, Slips that would certainly degenerate, or Slips which should thrive, but bear Fruit for Strangers, and not for their Owners; and thus the Port Royal Translation has it, Vous planterez de bon plant & vous semerez des grains qui viennent de loin.*

Bib. maxima  
var. vers.

(a) Vatablus,  
Forerius.

(b) Sanctius,  
Tirinus.

Ver. 11. *In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief, and of desperate sorrow.]* Here is as much Obscurity and as great Variety of Versions as in the former Verse, but to me this seems the Sense of the Prophet; In the Day-time thou shalt trim thy tender Plant, to make it grow, and in the Morning shalt make it to flourish, by careful watering, but the Harvest shall vanish, *Bejom Nachalah*, in the Day in which thou thoughtest to gather the Fruit, and there shall be great Sorrow; that is, after all thy Care and Pains and Expence thou



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shalt look in the Time of Vintage for Fruit, but shalt find it gather'd by other Hands, and be concern'd at the Loss of it; thus *Grotius*, with whom *Forerius* agrees, with some little Variation; 'tis his Observation that *Bejom*, if follow'd by *Babboker*, is a *Hebrew* Idiom, meaning *At first*, *primo tempore*, which taking for granted, and that *Neth*, which we render a *Heap*, may be taken verbally, and signify *aufugit*, *evanuit*, he gives this loose Interpretation of the Words: Thou shalt plant pleasant Plants, and set thy Garden with Slips from foreign Countries; at first thou shalt increase thy Nursery, thy Trees shall sprout and thy Vines extend their Branches, but when the Time of gathering comes thy Harvest shall vanish, instead of which thou shalt reap nothing but Sorrow; which comes to the same with the Interpretation of *Grotius*.

Ver. 12. *Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters.*] At this Verse the Prophet begins a new (a) Subject, turning from the melancholy Consideration of the *Assyrians* over-running his Brethren of the *Ten Tribes* to the Overthrow of the *Assyrian* Army, which he describes flowing in upon the *Jews* like a Deluge, roaring like the Waves of the Sea when disturb'd by a violent Wind; tho' (b) others understand them of the *Syrians* and other Nations which accompany'd them in their Expedition against *Jerusalem*. But the Tenour of the Text, and all the Circumstances of it well weigh'd, carry it for the first.

(a) Gataker,  
Clarius, Ursin,  
Munster.

(b) Forerius,  
Sanctius,  
Grotius.

2 Kings 16.5.

Ver. 13. *The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*] They shall break in upon the Land of *Judea* with such irresistible Violence as the Sea over-runs a Champain Country when it has broken down its Banks; but God shall rebuke them, put a Stop to their expeditious Progress, as a Master, who seeing his Servant running with full Speed makes him stop short and expect his Commands by one authoritative Call. In the Original it is, *He shall be rebuk'd*, that is, *Sennacherib*, whose swift Flight into his own Country is describ'd by the Similitude of *Chaff* and a rolling thing, that is, like a Wheel,  
Galgah,

*Galgal, before the whirlwind. Comme un tourbillon de poudre qui est emporté par la tempête, as the Version of Maître de Sati has it; any thing which is round is easily mov'd, therefore the Prophet compares the Flight of Sennacherib to a Wheel or Globe of Dust, the same which Virgil means by,*

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*Quis Globus, O Cives, caligine volvitur atra.*

Ver. 14. *And behold, at evening-tide trouble, and before the morning he is not: this is the portion of them that spoil us, and the lot of them that rob us.] That is, all within Jerusalem over Night shall be affrighted and cast down at the Threatnings of Rabshakeh, and the Sight of so great an Army, but before Morning he shall be quite vanish'd out of Sight, and not an Enemy be seen the next Day.*

### The ARGUMENT of Chapter XVIII.

*Interpreters are very much divided about the Place against which the Woe is denounc'd here, the Imagination of (a) some transporting them to the West-Indies, as if the Prophet foretold the Conquest of the new World by the Spaniards; (b) others not wandering so far out of the way, but missing the Mark as much as they, think the Prophet speaks of the Land of Judah; but the (c) greatest Number understand him of Egypt, agreeing in this with Bochart, tho' they differ from him in the manner of their Exposition; (d) others will have him to speak of Ethiopia, because in the next Chapter he prophesies against the Land of Egypt, Menever, which our Translators render beyond, sometimes signifying near or about; I shall not pretend to determine, but leave the Reader in so great Variety to chuse for himself.*

(a) Ludovic.  
Legionens.  
Montanus.  
(b) Justin in  
Dial. cont.  
Tryphon,  
Leo Castr.  
(c) Hieron.  
Haymo,  
Lyranus.  
(d) Grotius,  
A Lapide,  
Ursin.

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Verse 1, 2. **W**O to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the



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XVIII.(a) Phaleg.  
J. 4. c. 2.

(b) Uršin.

the waters, saying, Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled.] Those who understand this of Egypt give this Sense to the Words, Wo to Egypt, which in the shadowing of her Wings, that is, by her Ships with spreading Sails resembling Wings promises Assistance to my People the Jews, or Wo to the Land shadowing her Inhabitants with Mountains as it were with Wings, lying beyond the Rivers of Ethiopia; but Bochart (a) gives a different Turn to the Words, Wo to the Land of the Timbrel, a hollow sonorous Instrument, peculiar to the Egyptians in their Sacrifices, according to which they are elegantly paraphras'd by Carpentius, *Va tibi qua reducem sistris crepitantibus Apim concelebras, crotalos & inania Tympana pulsans Amne superba sacro Tellus.* Another Character of this Land is, That it lay beyond the Rivers of Cush, which the same learned Geographer proves to hit exactly the Situation of Egypt, over-against Arabia Cusaa, with the Red Sea between them; and here we must place Tirkaka, because otherwise he would have been at too great a Distance to make any Diversion in favour of the Jews, who must have been overrun by so powerful an Invader long before any Succours could be sent from the other Ethiopia. To avoid Obscurity and that Confusion which different Interpretations are apt to raise, I shall suppose the Prophet to denounce this Wo against Ethiopia, and leaving Geographers to determine the Situation of the Place here meant, give the Words the following Sense: Wo to the Land which makes a proud Boasting of protecting her Neighbours, as it were under the Shadow of her Wings, the Land which lyes among the Rivers of Ethiopia, which sendeth Ambassadors by Sea in light Vessels to declare War against the Assyrian, saying, Go ye swift Messengers to that Nation distracted with foreign Wars and exhausted of Soldiers; Go to the People of Assyria, terrible from their beginning hitherto, and prescribing Laws to all other Nations, and treading them under foot, and tell them, That the Ethiopians despise their Land, are not afraid of their Power, and will oppose it with equal Force; thus Bazeu signifies, says (b) Kimchi, who derives it from Bazah, to despise, not Bazaz, to spoil, it

it being very usual in the Hebrew Language to change He into Aleph.

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Ver. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.*] He turns his Discourse to the Inhabitants of the neighbouring Nations, and bids them consider and observe the manner of God's proceedings, intimating that he was about to do something so very surprising and great, that the whole World should be astonish'd at it.

Ver. 4. *For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.*] As if he had said, *Tirbaka* may go on and try his Fortune against *Sennacherib*; but as for me, saith the Lord of Hosts, I will not go out with his Army, I will take my Rest, that is, sit quietly by, like an unconcern'd Spectator, and consider in *Jerusalem*, my Dwelling-Place, what the *Assyrians* are doing there; I will be to the *Jews* as refreshing as the Sun's Warmth to Plants, which droop with too much moisture; or like a Cloud, which kindly interposes between the panting Reaper and the Sun: Thus elegantly does the Prophet describe God's Protection, which should not only secure them from Violence, but be accommodated to the various Circumstances of their Necessities: The Similitude is differently explain'd by others (a). *Ero tanquam serenitas post pluviam Populo (a) Idem meo, & tanquam Pluvia in estu Hostibus ejus.* I will be to my People like the refreshing Sun-shine after a drenching Shower, but to their Enemies like a Shower in extremity of heat, which serves only to burn up the Corn, and spoil the Harvest.

Ver. 5. *For afore the harvest when the bud is perfect, and the sower grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.*] He gives a reason of the Overthrow of the *Ethiopians*, as some think, as if he had said, They were too forward and confident of Success, and thought to make an easy Prey of *Assyria*, while *Sennacherib* was taken up with the Siege of *Jerusalem*: (b) *Sed hic omnis (b) A Lapide eorum.*



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*eorum flos fuit intempestivus & praeox nec maturuit sed periit in herba*; like forward Fruit they shall be nipp'd, as it were in the Bud, and the Event of this bold Undertaking no way answer their Expectation; for their Sprigs shall be cut off with pruning Hooks, that is, the best of their Soldiers shall fall by the Sword of the Assyrians, and they shall cut down and take away the Branches, carry a great many of their Officers and Generals into Captivity. But the words may be thus render'd, Before the time of Vintage, when the Vine was in blossom, it gave hopes of a generous Fruit, but the Blossom prov'd at last a sower Grape; therefore the Sprigs shall be cut off with pruning Hooks, and the degenerate Branches cut down and cast away. (a) *Hæ similitudines ostendunt ante tempus praeii egregias fuisse spes Aethiopum sed eas ante eventum concidisse.* (b) But the Prophet seems to speak of the Overthrow of the Assyrian Army, as appears by the 7th Verse, and then the Similitude must take a different turn. It shall be just as if one should cut down the Corn just before it is ripe, or root up a Vine when the time of Vintage was near at hand; so shall it be with the Assyrians, who shall be cut off when they wanted very little of making a compleat Conquest of Judea.

(a) Grotius.

(b) Ursinus.

Ver. 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.*] The Prophet in this Verse carries on the Similitude of a Vine cut up, the Branches of which, he says, shall be Food for the Birds all the Summer; and in the Winter, when Grass is wanting, the Beasts of the Field shall brouse on them: Not that it can be suppos'd that Vine-Branches, separated from the Vine, should last so long, as to feed the Beasts of the Field in the Winter, since if the Weather prov'd dry they would be wither'd to dust before Winter; if wet, they would as soon rot and moulder away. But this the Prophet adds to set forth the great Slaughter which should be either of the Ethiopians or Assyrians; (for it is very difficult to determine which he speaks of) so great, that the Birds of the Air should not be able to devour the dead Carcases;

Carcases; of which, after they had fed on them a whole Summer, there should still remain enough to subsist the ravenous Beasts of Prey all Winter. Chapter XVIII.

Ver. 7. *In that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot; whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.]* When the Assyrians are triumphing over the Ethiopians, they themselves shall be defeated in Judea, and the Spoil of their vanquish'd Army be brought to the Temple of Jerusalem by the Jews, as a grateful Acknowledgment that they ow'd their Deliverance to the Power of God. He repeats the same Epithets, which in the Person of an Ethiopian, he had before given to the Assyrians, A People distracted and impoverish'd by a long course of an expensive War; A People terrible to all the petty Kingdoms round about them, prescribing what Laws to them they pleas'd, and treading them under foot upon every slight occasion, whose Land the Ethiopians despis'd, to their cost.

### The ARGUMENT of Chapter XIX.

*That the Jews had a great Opinion of the Egyptians, and were apt to think themselves in no manner of danger, if they were but secure of Assistance from Egypt, appears from several Passages of their History; but more particularly from that (a) Taunt of the Assyrian General, Lo thou trustest 2 Kings 18. on the Staff of this broken Reed, on Egypt: And yet 21. the Egyptians were from the beginning inveterate Enemies of the Jewish Nation, tho' at this time probably they might pretend great Friendship to Hezekia, and promise to make a Diversion, or raise the Siege, which was for their own Interest; for if Judea, which was a Barrier to them, were once subdu'd, they could not pretend to make Opposition against so powerful an Invader. This Prophecy therefore is justly referr'd by Grotius to the Time of Sennacherib, Commune flagellum omnium vicinarum Gentium, as a*

T

learned

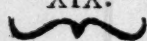


(a) Munster.  
(b) Euterpe.

learned (a) Interpreter calls him: For we learn from (b) Herodotus, that Sethon, King of Egypt, made War with Sennacherib, after whose decease it was govern'd by twelve Independent Monarchs, of whom Psammiticus was one, who was first depos'd by the Egyptians, and afterward by the assistance of the Ionians, and Carians not only recover'd his own share of the Government, but grasp'd it all, having first conquer'd and slain the other eleven Sharers in it. Necho succeeded Psammiticus, and wag'd War with Josiah King of Judah: This Prophecy consists of six Particulars which were to befall the Egyptians, Intestine Discord, Inconstancy in their Council, scarcity of Provisions, decay of Trade, weak Princes; and last of all, that they should degenerate into rank Cowardice; which the Prophet insists on to draw off their Minds from Man to God, to teach them to rely on him only who was able to save them in the utmost Extremity.

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C H A P. XIX.



Verse 1. **T**HE burthen of Egypt: Behold, the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.] By the Expression of riding on a swift Cloud, the Prophet means no more, but that the Lord will speedily visit the Egyptians with his Judgments, an Expression of the same import with that of the Psalmist, *He came flying on the wings of the wind.* Tho' this be the plain meaning of the words, 'tis pretty to observe the *Jeux d'esprits*, as the French (c) Critic calls the extravagant Fancies of some Interpreters; In *Nube levi*, that is, the Blessed Virgin (d), in whose Arms the Child Jesus was with great Expedition convey'd to Egypt. In *Crassitudine levi*, according to the Translation of Aquila, that is, (e) Christ shall come with a Body conceiv'd of the Virgin Mary, *Sicut enim nubes ex spiritu & vapore terre generatur, sic Christi corpus formatum est ex spiritu sancto & terrena substantia Deitatis solem temperante.*

(c) P. Simon.  
(d) Hieron.  
Cyril, Ambros.  
Exhortat. ad Virg.  
(e) Leo Castrinus,  
A Lapide.

Ver.

Ver. 2. *And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.* Chapter XIX.  
 [ (a) These Intestine Troubles happen'd after the death of Sethon, when the Kingdom of Egypt was divided into twelve petty Governments, which struggled together for some time, 'till each was so weaken'd that they were all subdu'd by Psammiticus, by the assistance of the Mediterranean Pyrates of Ionia and Caria. But (b) others imagine this fell out upon Sennacherib's invading their Country, some being willing to receive him, and others opposing it. (a) Grotius. (b) Sanctius.

Ver. 3. *And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.]* They shall have recourse to their Idols for Advice what to do, how to make up their fatal Breaches, and unite their divided Interests, which shews their Statesmen and Governours should be at a loss, no longer able to hold the Helm of Government steddy, or prevent the impending Storm.

Ver. 4. *And the Egyptians will I give over into the hand of a cruel Lord, and a fierce king shall rule over them, saith the Lord, the Lord of hosts.]* By the cruel Lord here mention'd he means Psammiticus (c), who making his way to the Throne by Arms, might keep a strict hand over the Egyptians, and perhaps sacrifice to his present Resentment, and future Security, many of the Friends and Relations of the eleven abdicated Usurpers. What we render cruel Lord, is in the Original, Adonim Kashe, which (d) some think the Idiom of the Language will allow to be taken singularly, and understand it of Sennacherib: But Sanctius is of opinion, that giving over into the hands implies Captivity; and therefore in his opinion this Prophecy is to be understood of the Babylonians, who carry'd the Egyptians as well as Jews into Captivity. (c) Grotius. (d) Munster, Vatablus.

Ver. 5. *And the waters shall fail from the sea, and the river shall be wasted and dried up.]* From this, to the 11th Verse, the Prophet figuratively sets forth the Misery the Egyptians should be reduced to: Their Condition should be such, as if the Seas were dry'd up, that is,



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they should have no Commerce with other Nations, be in want of several Conveniences and Necessaries, which they were supply'd with when they had a free open Trade, because the Pyrates who were in the Interest of *Psammiticus* should infest their Coasts, so that no Ship should stir out of Harbour without falling into their hands (a). But this to me seems a little forc'd, I take it therefore for a figurative description of Famine, or scarcity of Provisions, elegantly set forth by *the failing of the Waters*, the fertility of the *Egyptian* Soil intirely depending on the Inundation of *Nile*; as if he had said, The Waters of the Sea shall not rise to their usual height, and the River *Nile* be so far from overflowing, that it shall be almost dry'd up, which single want of Water would of necessity be attended with all the ill Consequences mention'd in the following Verses. For 'tis the Observation of (b) *Pliny*, that if the *Nile* rose no higher than Twelve Cubits, the *Egyptians* starv'd; at Thirteen, they were often pinch'd for Bread; Fourteen, made them rejoice; Fifteen, secure; and Sixteen, furnish'd them with abundance of all sorts of Delicacies. All the Happiness of the *Egyptians* depending on the Sea, or their own River; by their decreasing or drying up, the Prophet describes the (c) most miserable state they could fall into.

(a) *Grotius*.  
c. 9.

(b) *Lib. 5.*  
c. 9.

(c) *Forerius*.

(d) *2 Kings*  
19. 3.

Ver. 6. *And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.*] *Feore Matzor*, the Brooks of Defence, so call'd perhaps because they were a sort of natural Fortification to them, keeping them out of the reach of their Enemies, as the *Hollanders* in times of Danger, from a superior Enemy, are beholden to their Sluces for security, as much as to their Walls; tho' others think *Matzor* may be render'd *Egypt*, as it is in (d) other places of Scripture.

Ver. 7. *The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, be driven away, and be no more.*] *Naroth*, which we render *Paper-Reeds*, is no where else to be found in Scripture: Most expound it *Grass*; but later Interpreters, whom our Translators follow, understand by it *Paper-Reeds*.

*Reeds, or Rushes, peculiar to Egypt, and very much celebrated in Classic Authors. By the mouth of the brooks some think he means the Springs, which being the last which fail in the greatest Drought, they infer hence a prodigious Decay of the River Nile, reaching up to the very Head.*

Ver. 8, 9. *The fishers also shall mourn, and all they that cast angle into the brook shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave networks shall be confounded.]* The Misery shall be of a large Extent, not only touching those who depend more immediately on the River for Subsistence, as Fishermen, but the very Weavers shall be sensible of the Calamity for want of Flax, the Support of their Trade; Egypt naturally produc'd great Quantities of it, and it was us'd in the Sacred Vestments of their Priests.

Ver. 10. *And they shall be broken in the purposes thereof, all that make sluces and ponds for fish.]* This Verse may be better translated, The Banks of their Ponds shall be broken down, and all that make Fish-ponds or Decoys mourn for the Loss of their Fish or Water.

Ver. 11. *Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Zoan or Tanis was the (a) Metropolis of Egypt, where Moses perform'd his Miracles in the Sight of Pharaoh, and the Egyptians we know were celebrated all over the World in those early Days for their Wisdom, which made Pythagoras, Solon, Thales, and a great many Philosophers and Legislators travel into those Parts to pick some Gleanings, as it were, of that Knowledge which abounded in that learned Corner of the World; but now the Prophet tells them the Case should be quite alter'd with them, their Princes and Privy-Counsellors, Men of Birth and Distinction, who from their Education might be expected to see farther, and have a more comprehensive Knowledge than the rest of the People, should be arrant Fools, not able to do their Country any Service, or (b) prevent their approaching Ruin; and yet he tells them he foresaw at the same time that they would value themselves on their Prudence and Foresight, as if Wisdom and Policy were Hereditary in their Families,*

(a) Strabo,  
l. 17.

(b) Tirinus.



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25.

lies, which for many Ages past had been celebrated for producing Persons of uncommon Attainments in the Arts of Governments; or else he blames their gross Flattery, whereby they perswaded the King of his extraordinary Wisdom deriv'd from his Ancestors, and of the Antiquity of his Family drawn down in a continu'd Line thro' a multitude of Descents from some of their Deities, and therefore no Misfortune could befall him, no Enemy prevail against him, it being usual, says *Sanctius*, in the Language of Scripture, *Ut aliquis id fecisse aut dixisse tradatur quod ut alius faceret aut diceret autor est*, of which he gives an Instance in the New Testament, where it is said, *The Spirit it self maketh Intercession for us with Groans which cannot be utter'd, quia facit ut nos gemendo postulemus*. The Pharaoh here spoken of some suppose to be *Sethon*, but *Grotius* with more Probability thinks *Psammiticus* is the Person design'd by the Prophet, under whom and those Eleven petty Princes between *Sethon* and him these Calamities were to befall them.

Ver. 12. *Where are they? Where are thy wise Men? And let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.*] That is, Gather all thy Wise Men together, and let them know what the Lord has design'd to inflict upon *Egypt*, and then let them tell thee the most prudential Method of diverting the Storm; or let them tell thee before-hand, as I do, those Calamities which shall befall thee, and thereby shew that they know what the Lord has purpos'd upon *Egypt*.

Ver. 13. *The princes of Zoan are become fools, the princes of Noph are deceived, they have also seduced Egypt, even they that are the stay of the tribes thereof.*] He repeats the same Accusation against the Counsellors of the King of *Zoan*, which might be the Chief of those 12 Principalities *Egypt* was at this time divided into, and lets them know that they were unskilful Governors, and that the Princes of *Noph* were as weak Politicians as themselves; he speaks as if he had heard the Result of their Consultations, and saw thro' the Vanity of their Schemes; and their Folly seems to have consisted in this, That every one of these petty Princes stood as it were on his own Legs, defended as far as he could his own narrow Dominions, but it never enter'd

enter'd into their Thoughts to unite their Forces against *Psammiticus*, who could never have been able to cope with them all; therefore *Pinna Shevathela*, the Stay of the Tribes thereof, have seduc'd *Egypt*, they who ought to have been so many Props to a tottering Kingdom have been the Cause of its Ruin, by their ill-grounded Advices and flattering Suggestions.

Ver. 14. *The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.*] That is, the Lord has infatuated the Counsel of the *Egyptians*, as if he had given them some intoxicating Liquor, which disorder'd their Faculties, and made them unable to reason or take prudent Measures, like a Man overcome with Wine, whose Thoughts are wild and rambling, roving from Subject to Subject, and incapable of any rational Conclusion.

Ver. 15. *Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.*] That is, they shall not know what to do, there shall not be any among them, from the Prince to the Peasant, able to do his Country Service in so critical a Juncture, *head and tail, branch and rush*, comprehending all Orders of Men, from the highest to the lowest.

Ver. 16. *In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it.*] Here the Prophet describes the Fear which should be spread over the Nation, their Hearts should fail them, they should tremble like Women, whose Spirits, generally speaking, are so weak, that the least appearance of Danger, tho' never so distant, puts them in Disorder, *because of the shaking of the hand of the Lord of hosts*; he describes God in the Posture of an offended Parent, shaking as it were a Rod over the *Egyptians*, or alluding perhaps to *Moses* stretching out his Hand over the *Red Sea*, to bring it back over the *Egyptian* Army; tho' *Forerius* thinks *Tenupha Jath* has a manifest Allusion to the Wave-Offering prescrib'd in the Law. The Consternation the Prophet speaks of seems to be that which in all Probability was rais'd by the too near Approach of *Sennacherib*, when he was wasting the Land of *Judah*.

Exod. 29. 24.



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*Judah* with Fire and Sword; at such a Time they could not but be under dismal Apprehension, and jealous of the growing Power of a barbarous Tyrant already too strong for them.

Ver. 17. *And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.*] The Land of *Judah* was to be a Terror to the *Egyptians*, not by the Force of its Arms, but the Greatness of its Sufferings, strange Accounts of unheard of Cruelties committed there by the *Assyrians* should continually alarm them, the very Recital whereof should make them look pale and tremble; when they behold the Land of *Judah* over-run by the *Assyrian* Forces they shall be dismay'd, lying next in the way of the Conqueror, having incurr'd his Displeasure by confederating with the *Jews* his Enemies.

(a) Munster,  
Gataker,  
Varabius,  
Sanctius.

Grotius,  
Clarius.

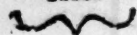
Ver. 18. *In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called the city of destruction.*] In that day all along signifies at that time, or about that time, and cannot with any Propriety of Speech be understood of a Time at the Distance of several Hundred Years, as it is by them (a) who understand this Prophecy spiritually, of the Conversion of the *Egyptians* to Christianity; but this is taking a Latitude not allowable in any other Book, and such as cannot be defended or justify'd, there not being a Word which should make one suspect that the Prophet thought of any such thing; for this Reason I adhere to those who keep to the Connexion of these Words with the former, *In that Day*, while *Sennacherib* is ravaging *Judea*, shall five cities in the land of *Egypt* speak the language of *Canaan*, that is, many *Jews* shall seek Shelter in the Cities of *Egypt*, and there propagate both their Language and Religion, which is the meaning of *swearing to the Lord of hosts*; the Danger they have escap'd shall make the *Jews* live answerably to their Religion, which shall have such an Influence on the idolatrous Natives as to make Converts of them, engage them to understand the Language of *Canaan*, that they may read the Law, and be thoroughly instructed in the Principles of the *Mosaic* Insti-

Institution; and here it is to be observ'd that the Prophet uses a certain Number for an uncertain one, Five for many, and one religious Act, viz. that of *swearing to the Lord*, for all others. *The City of Destruction*. The Words in the Original may be differently read, *Nir Keres*, or *Nir Heres*; if we read *Heres* our Translation is right, but then we are at a loss, not being able to discover what City is meant, or why it is so call'd by the Prophet, which makes others think the Initial Letter of the controverted Word should be *Cheth*, *Cheres*, the Sun, and then probably the Prophet means the famous *Heliopolis*, where was the most pompous and refin'd Idolatry, call'd by *Strabo* the City of the Priests, from the great Number of them employ'd about the Sacrifices, and other superstitious Rites. Lib. 17.

Ver. 19. *In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.*] That is, the Jews, who in those perilous Times shall retire to *Egypt*, shall, by the Permission of the Government, erect a Monument, as a public Testimony of their Gratitude to God for delivering them from the *Assyrian Oppressor*, which is all the Prophet means by an *Altar in the midst of Egypt*, such a one as the Children of *Reuben* and their Brethren built on the Borders of *Jordan*, *Josh. 22. 26.* not for burnt-offerings, nor for sacrifice, but that it may be a witness between us and you, and our generations after us, that we belong to the Lord, and have a Right to sacrifice to him as well as our Brethren, whose Portion was allotted them in a better Country on the other side *Jordan*: *Onias* thinking to fulfil this Prophecy literally ask'd Leave of *Ptolomee Philometor* to erect an Altar in *Egypt* after the Likeness of that in *Jerusalem*, but the Jews of best Sense were against it, and *Andronicus Messalanus* inform'd the *Joseph. Antiq. l. 13. c. 4. 6.* King that the Prophet *Isaiah*, alledg'd by *Onias*, could have no such meaning, because the Temple of *Jerusalem* was the only Place set apart for his Worship and Service.

Ver. 20. *And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord, because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.*] This Monument was to be a public Testimony in the Land of *Egypt*, that there were some of his People there not afraid



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to make public Profession of his Name in the Heart of an idolatrous Kingdom, for they shall make humble Supplication to the Lord to put a Stop to the *Assyrian* Oppression, and not suffer him to make any farther Progress with his depopulating Army: *And he shall send them a Saviour*, meaning the destroying Angel, which made that Slaughter in the Army which soon put an end to the Fears of the *Egyptians* as well as the *Jews*, who fled to them for Shelter.

Ver. 21. *And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, they shall vow a vow unto the Lord, and perform it* ] So notable an Overthrow as that of *One Hundred and Eighty Five Thousand Men* struck dead in a Moment without the appearance of any Cause, could not but raise in the Minds of thinking Men a great Idea of God's Power, and the *Egyptians*, who were so nearly concern'd, could not but be sensibly affected with so surprizing an Event, which would naturally work upon some of them to turn to the Lord, who was able to do so great Things for those that serv'd him; this the Prophet means when he says, *The Lord shall be known in Egypt*, as he explains himself afterward, he shall be known so as to be worshipped, and become the Object of their Devotion, their Vows and Sacrifices; and accordingly we read in the History of those Times, *that many brought gifts unto the Lord to Jerusalem, so that he was magnify'd in the sight of all nations from thenceforth.*

2 Chron. 32.  
23.

Ver. 22. *And the Lord shall smite Egypt, he shall smite and heal it, and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.* ] This is a way of speaking among the *Jews*, which may be render'd, says *Grotius*, *Et sanabit Dominus Egyptum a Plagâ qua eam percusserat*, meaning their Civil Wars, to which he should put an End, by reducing them into one Government under *Psammiticus*.

Ver. 23. *In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.* ] That is, when *Psammiticus* shall be settled in the quiet Possession of his Kingdom, Peace shall be establish'd, and interrupted Trade revive between *Egypt* and *Assyria*,

*Assyria*, and ancient Animosities be bury'd in a free Inter-  
course of open Commerce; and what is stranger still,  
they shall both conspire in doing all imaginable kind Offi-  
ces to the *Jews*. They shall serve with the *Assyrians*, *Non eos*  
*deinceps timebunt sed potius colent magnoq; studio complectentur*,  
as *Forerius* thinks the Word may signify, or as (a) others,  
they shall serve the same God with the *Assyrian*.

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(a) Vatablus,  
Ar. Montanus,  
Sanctius.

Ver. 24. *In that day shall Israel be the third with Egypt,*  
*and with Assyria, even a blessing in the midst of the land:]* By  
*Israel* the Prophet means the Kingdom of *Judah*, which,  
says the Prophet, shall come in and make up this Triple  
Alliance, and all the Earth shall be sensible of the Happi-  
ness which the Agreement of these contending Kingdoms  
shall produce; this League lasted all *Hezekiah's* Reign.

2 Kings 20.  
12, 19.

Ver. 25. *Whom the Lord of hosts shall bless: saying, Blessed*  
*be Egypt my people, and Assyria the work of my hands, and Is-*  
*rael mine inheritance.]* For the Lord of Hosts shall bless  
him, that is, each of these People, and as a Token of his  
Kindness to the *Egyptians* he gives them the Title of *my*  
*People*, which was in a manner appropriated to the Seed of  
*Jacob*, because at this time a great many of the *Egyptians*  
turn'd from Idolatry to the Worship of the true God. *My*  
*People, the Work of mine Hands, and mine Inheritance,* are  
all synonymous Expressions, and denote the Favour of God  
to be in a peculiar manner shew'd to them to whom they  
are apply'd.

### The ARGUMENT of Chapter XX.

Sanctius thinks the *Assyrian King* here mention'd under the  
Name of *Sargon* was *Salmanasar*, who in the Sixth of *He-*  
*zekiah* took *Samaria*, and entirely subverted the Kingdom  
of *Israel*, at which time he might make an Incurſion into the  
Territories of the *Philistines*, and send *Tartan* with a se-  
parate Army to besiege *Azotus*, which *Sennacherib* had ne-  
ver an Opportunity of doing, not after the Reduction of *Egypt*  
and *Ethiopia*, because upon his Return his Army was mira-  
culously defeated, and he forc'd to fly to *Assyria*, where he  
was murder'd by his Sons; not before, because we find him  
employ'd



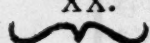
2 Kings 18.  
17.

2 Kings 6.14.

employ'd in ravaging Judea, at a great distance from Azotus, which lay out of his way: This Reasoning of Sanctius is not conclusive, for why could not Sennacherib besiege Azotus as well as his Predecessor? Why, when he first came into Judea with an Army of above 200000 Men, could not he spare a Body to act separately, and take in that Town, while the rest were busy in plundering the open Towns of Judea? It is not easy to determine positively which of these Two Kings is here meant, but I think it more probable it should be Sennacherib than his Predecessor, because Tartan, who is said to be sent by Sargon here, is in the History said to be sent by Sennacherib, tho' not against the same Place; however this be, Isaiah foretels here that the Egyptians and Ethiopians shall be carry'd away into Captivity, for this probable Reason, to prevent Hezekiah and his Subjects from running into the fatal Error of his Predecessor, of confiding in his Allies more than in God.

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C H A P. XX.



Verse 1. **I**N the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it,] It is impossible to fix the Time of the Date of this Prophecy, because we have no Account of the taking of this City, and consequently the Time of the Accomplishment of it must be uncertain also, an exact Account of which it would have been easy to have given, had the Historians in those early Times been as particular as they now are, and their Writings been handed down to us without any Loss.

(a) Munster.

(b) Forerius.  
Gataker.

2 Kings 1. 8.

Ver. 2. At the same time spake the Lord by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot: and he did so, walking naked and barefoot.] Sackcloth was the usual Dress of Persons in Affliction, and some (a) think the Prophet at this Time wore that coarse Garment upon the Account of the Captivity of his Brethren of the Ten Tribes; but others (b) are of Opinion that it was the ordinary Habit of the Prophets, made of Camels or Goats Hair, such as Elias wore when it was said of him, he was an hairy man, which being a loose upper Coat was ty'd about the middle with

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with a Girdle; Decency will not permit us to think that the Prophet ran about stark-naked, such a Sight being apt to make one suspect the soundness of a Man's Intellect, rather than give Attention to what he says. Which makes some think the Prophet only put off his upper Garment, and went about in that unusual Dress, to signify to the *Jews*, that the *Ethiopians* and *Egyptians* should be stripped in the same manner, and be carry'd into Captivity, and therefore they would do well to think of putting their Confidence on something which was more to be depended on than their Assistance. Thus *Saul* and *David* are said to go naked, tho' they were only stripped to their inner Garments; but others insist on a total Nudity, whose Arguments I think not worth transcribing.

1 Kings 19-  
24.  
A Lapid.

Ver. 3. *And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt, and upon Ethiopia.*] Our Translation seems to intimate that the Prophet went naked three Years, which is too long a Period for the continuation of a Sign which might as fully represent the thing signified in three Days as three Years. Therefore *Grotius* thinks this unusual Dress of the Prophet was to be a Sign of what should happen within three Years; and from thence concludes that the War between *Tirhaka* and *Sennacherib* lasted so long; but the History will not allow so much time for that Expedition: For *Sennacherib* came against the Cities of *Judah* in the Fourteenth of *Hozekiah*, who reign'd but Twenty nine Years in all, Fifteen of which were after the defeat of the *Assyrian* Army; therefore there remains but a Year or two at most for the ravaging of *Judea*, defeating *Tirhaka*, returning again to *Jerusalem*, and losing his Army in so surprising a manner as no History can parallel; but there is so much uncertainty concerning the meaning of *Shalosh Shanin Oth*, and so great a deficiency in the History, that it would be very rash to be positive in settling the exact date of it, since we neither know the beginning or end of the Computation, when *Azotus* was besieg'd, or when the *Ethiopians* and *Egyptians* were conquer'd.

Ver.



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Ver. 4. *So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and bare-foot, even with their buttocks uncovered, to the shame of Egypt.]* That is, as the Prophet by express Order from God, walked about the Streets of Jerusalem without such Garments as were generally worn by Persons of his Rank and Profession in that Country; so it shall happen to the Egyptians and Ethiopians, they shall be taken Prisoners by the Assyrians, be stripp'd of their Garments, and be carry'd into Captivity with scarce a Rag about them to hide their Nakedness.

Ver. 5. *And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.]* The Inhabitants of Jerusalem shall be ashamed of their Confederates, when they hear of their Captivity, and the disgraceful Treatment they meet with, and shall be afraid of falling into the hands of the same barbarous Enemies.

Ver. 6. *And the inhabitant of this isle shall say in that day, Behold, such is our expectation whether we flee for help to be delivered from the king of Assyria: and how shall we escape?]* The Prophet has mention'd no particular place but Ashdod, which being a Maritime Town on the Coast of the Mediterranean Sea, might be call'd by the Prophet an Isle, in the Hebrew Idiom: But the design of the Prophet being to warn his Country-men against relying on human Assistance, I think it most probable that he speaks of Jerusalem, which he calls an Isle for this reason perhaps, because God was at this time a place of  
Chap. 33. 31. *broad Rivers and Streams; that is, incompass'd it about and defended it as safely as if it had been surrounded by the Sea, or broad Rivers.* Then shall the Inhabitants of Jerusalem see their Folly in trusting to the Arm of Flesh; then shall they say within themselves, *Behold those wretched Captives, who have scarce Cloaths enough left them to hide their Nakedness, were the Persons we vainly expected should deliver us out of the hands of the Assyrians, How shall we escape, if the God of our Fathers interpose not?* Forerius thinks, in calling Jerusalem an Isle, he alludes to the comparison he frequently makes of the Assyrian Army, to an over-flowing River which surrounded Jerusalem on every side; and this, I think, better than any of the other Reasons assign'd for the Name. The

The ARGUMENT of Chapter XXI.

At the beginning of this Chapter the Prophet foretels the destruction of Babylon, somewhat more covertly than in the 13th and 14th Chapters; but yet so that we may plainly gather that he speaks of that City, which he mentions by Name, ver. 9. This he repeats, says Cyril, on purpose to keep his Country-men from relying on the Chaldeans for Help in times of danger and distress; for about this time there was a good Correspondence between these two Nations, as appears by the Embassy sent by Merodach King of Babylon, to enquire of King Hezekiah's Health: But I rather think the Prophet touches again this great Subject, that when the time of their Captivity should come, they might comfort themselves and keep up their Spirits with the thoughts that their Slavery could not last for ever, since God had so often denounced destruction against their Oppressors. To this he annexes two short Prophecies against the Idumeans and Arabians.

Chap. 39.

C H A P. XXI.

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XXI.

Verse 1. **T**HE burthen of the desert of the sea. As whirlwinds in the south pass through: so it cometh from the desert, from a terrible land.] He calls Babylon the Desert, because tho' at present it might be in a flourishing Condition; the time should come when it should be laid waste, and become desolate and uninhabited; and the Desert of the Sea, because of its Situation on the great River Euphrates, upon which account it is said by Jeremiah to sit upon many Waters: But *Mishbar*, says Gataker, signifies a Plain as well as a Wilderness; and such was Chaldaea, a Champain Country without any notable Interruptions of high Mountains, very convenient for the Observation of the heavenly Motions, for which the Inhabitants were famous. The Title then may be render'd, The burthen of Babylon, situated in a Plain on the River Euphrates. As the Whirlwinds in the South pass through a Land, bearing down every thing

Hieronimus.

Chap. 51. 13.



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in their way, so methinks I see the Persian Army come from the Desert, from a terrible Land.

Ver. 2. *A grievous vision is declared unto me, the treacherous dealer dealeth treacherously, and the spoiler spoileth: go up, O Elam: besiege, O Media: all the fighting thereof have I made to cease.*]

Bibl. maxima.

Vatablus.

Xenoph.  
Cyrop. 1. 7.

This Verse is differently render'd by Interpreters, and there is as great variety in their Expositions of it; but this to me seems the most natural meaning of the words, *At last there is found out an Oppressor for the Grand Oppressor, and a Spoiler for him that spoil'd all the World besides; that is, the Babylonian is now pay'd in his own Coin, the Oppression of his Neighbours shall be reveng'd on himself.* *Bogeth* signifies One that injuries Another, either fairly by open Acts of Hostility, or by dishonest clandestine Methods: According to the first it may be understood of Cyrus himself; but if we keep to the sense our Translators have fixt on the Word, it may be refer'd to those who came over to Cyrus, such as *Gadatas* and *Gobryas*, two Babylonian Officers, who entering the City first, and being skill'd in the Passages, conducted the *Medes* to the King's Palace directly, and there surpriz'd and slew him. *Ascend ye Persians, lay Siege to Babylon ye Medes; for I will give her into your Hands, and put an end to the Oppressions wherewith she has drawn Sighs from her injur'd Neighbours: Or it may be understood of the Medes and Persians, says Forerius; and then the meaning will be, I will give you an easy Conquest, the Expedition shall not make you sigh.*

Ver. 3, 4. *Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it, I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.*]

This is understood by (a) some, as if spoken by the Prophet of *Baltazar*, when in the midst of the Banquet perceiving the Hand-writing on the Wall, he fell a trembling, and was in the utmost Confusion: (b) Others suppose *Isaiah* to speak of himself, and express his compassionate Concern at the dismal Prospect he had of the great Sufferings of the *Babylonians*; his Soul, as it were, labour'd

(a) Cyril,  
Adam,  
Clarius,  
Sanctius.  
(b) Forerius.

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labour'd with the melancholy Reflection, and he felt as much Pain as a Woman in the Pangs of a difficult Birth. (a) But others rather suppose the words spoken in the Person of a *Babylonian*. Therefore because of these Sufferings were my Loins filled with Pain, I was bowed down at the hearing of it; that is, I was afflicted: The Metaphor is taken from those who are troubled with the Cholic, who bend and bow their Bodies now this way, now that, seeking Ease in a change of Posture. The Night of my Pleasure hath he turned into Fear unto me; that is, the Night in which Men refresh themselves with Sleep, seem'd tedious to me and troublesome, because of the frightful Scene of Misery which was represented to my Imagination. Thus they who understand the words of the Prophet himself. But as nothing is more common in the Style of this Prophet, than an Enallage of the Person, and Number, and to speak of Things in the Present Tense, which are still Future; so, I think, these two Verses would be very plain, if we change the Person from the first to the third, and render all the Verbs by Future Tenses. Therefore her Loins, that is, *Babylon's*, shall be fill'd with Pain; Pangs shall take hold of her, as a Woman in Travail; she shall bow down at the hearing of it, she shall be dismay'd at the seeing of it; her Heart shall pant, and fearfulness affright her, and the Night which us'd to be the time of refreshing Sleep, be turn'd into Fear unto her; as it was when the *Persians* broke into her by Night, and spread Fear and Confusion in every place.

(a) Vatablus.  
Gataker.

Ver. 5. Prepare the table, watch in the watch-tower, eat, drink: arise, ye Princes, and anoint the shield.] Some think God speaks to the Prophet as injoyning him to do that which he was to foretell should be done by others; and then the meaning of the words will be, The *Chaldeans* shall prepare the Table, they shall appoint Watch-men to stand in the Watch-Tower to give Notice of any Enemies approach, and then they shall securely sit down to eat and drink, but shall be alarm'd on a sudden with such a Voice, Arise ye Princes, anoint your Shields, and prepare for Action, for the *Persians* are at the Gates. Others divide the Verse, and refer the first part to Bal-

X

tazar,



Chapter  
XXI.

Sanctius.

(a) Thomas,  
Hugo, Haymo.

Lyrarnus.

*Baltazar* giving Order for a Royal Banquet, and the Security of *Babylon* at the same time; and the latter, to the Prophet calling on the *Medes* and *Persians*, not to let go so fair an opportunity, but to surprize them buried in Sleep and Wine. The Verbs are in the *Infinitive Mood*, and may be render'd, *In furnishing the Table, in setting the Watch-men* in their proper Stations, *in eating and drinking*; that is, while the *Babylonians* are thus employ'd, Arise ye Princes of *Persia*, and anoint the Shield, fall on them before they take the Alarm. (a) Some fancy that *Cyrus* and *Darius* were invited to a Feast by *Baltazar*, whom they kill'd in his Cups: But neither the Scripture nor *Xenophon*, nor any other Historian makes mention of any such thing: The City was not taken while they were at the Feast, but long after; for seeing the Hand-writing on the Wall as he sat at Table, *Baltazar* call'd his wife Men together to interpret the meaning of the Writing; which not being able to do, he sent for *Daniel*, who gave him the fatal Solution of it, and was honour'd for it by the King, and all this before the City was taken.

Ver. 6. *For thus bath the Lord said unto me, Go, set a watchman, let him declare what he seeth.* To give greater Assurance of the Fall of *Babylon*, God orders the Prophet to set a Watch-man in a high Tower, and enquire of him what he discover'd; which gives the Prophet occasion to describe it by way of *Dialogue*, wherein, tho' the part of *Isaiah*, or the Questions propos'd by him are not inserted, they must be suppos'd.

Ver. 7. *And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkned diligently with much heed.*] This is the Answer of the Watch-man to the first Question of the Prophet, what he beheld at a distance, whether he saw any Thing approaching *Babylon* or no, for there the Scene of this Vision is laid; and he answer'd, he saw a Chariot with a couple of Horsemen; that is, a Chariot with two Persons riding in it, *Darius* and *Cyrus*, which was drawn by an Ass and a Camel; but those two Animals are not well match'd to draw together, nor is it likely that two such great Princes would be crowded up in one Chariot.

(a) Others

Chapter  
XXI.(a) *Varabius,*  
*Pagnin,*  
*Forerim.*

(a) Others therefore think the Singular stands for the Plural, and that the Watch-man saw two Chariots at least, one drawn by Asses or Mules, and the other by Camels, which were so like one another, that at a distance the Watch-man might well think there was but one. *Grotius* gives this Turn to the words, He saw two Chariots, each of which had two Drivers in it, one to govern the Beasts, and one to guide the Chariot; of which two Chariots, one was drawn by Mules, and the other by Camels; the first in use among the *Persians*, the other among the *Medes*; by those two Chariots therefore, the Watch-man discover'd what Nations were to destroy *Babylon*. But to pass by other Interpretations, that of *Gataker* seems to me the most natural. *Rekeb*, which we render Chariot (says he) signifies the same as *Equitatus*, the Cavalry. These the Man in the Watch-Tower discover'd approaching the City, divided into two distinct Bodies, one for fighting and the other for their Baggage. The first Body of Horse consisted of two great Divisions, and may represent the two Armies of *Cyrus* and *Darius*, each marching under its respective Commander. The second also was divided into two distinct Bodies, one consisting of Mules, the other of Camels, both us'd to carry Burdens in those Parts; and there must needs be a multitude of them to carry Provisions for so great an Army so many Miles. According to which sense of the words, this Verse may be thus paraphras'd; And he answer'd, That he saw the *Persian* Cavalry divided into two great Companies, the first consisting of two great Squadrons of Horse under their respective Commanders; the other consisting of two great Divisions also, one of Camels, and the other of Mules; and he consider'd diligently their Motions which way they went.

Ver. 8, 9. And he cried, A lion: my lord, I stand continually upon the watch-tower in the day time, and I am set in my ward whole nights. And behold, here cometh a chariot of men, with a couple of horsemen: and he answered, and said, *Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.*] Here *Isaiah* may be suppos'd to ask him, whether he could not yet give a



Chapter  
XXI.Tirinus,  
Menochius.

more particular account of what he saw; to which he answer'd aloud, as if in a passion at the Prophet, *My Lord I stand continually on the Watch-Tower, and am not absent from my Post a minute the whole Night, and have given you a faithful account of all that I have seen; but, behold, this moment, while I am speaking to you, I see the two great Companies of Cavalry just entering into Babylon: To which the Prophet reply'd, Then I dare pronounce the Fall of Babylon, she will certainly be destroy'd, and all the graven Images of their Gods be so far from defending her against the victorious Persians, that they shall be trampled under their feet. He cry'd, A Lion; that is, as a Lion with a very loud Voice, the Hebrews very often leaving out the Particle of Similitude.*

Ver. 10. *O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts the God of Israel, have I declared unto you.]* The Prophet addresses himself to his Country-men, as if, by the Spirit of Prophecy, he saw them already in Captivity, whom he calls *his Threshing*, and the *Corn of his Floor*, to let them know that their Misfortunes were sent upon them by God, in order to reform, not destroy them; as Corn is thresh'd, and to outward appearance very roughly handled, which is done with no other design but to separate it from the Straw; as if he had said, O ye Captives, who lye under the correcting Hand of God, raise up your Heads, for what I say concerning the Fall of *Babylon* nearly concerns you; and I assure you, for your Comfort, that I declare nothing else but what has been reveal'd to me by the *Lord of Hosts the God of Israel*, who cannot lie.

Ver. 11, 12. *The burthen of Dumah: He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.]* This Prophecy consists but of two Verses, which however have puzzled Commentators more than all *Isaiah* beside: For first they are not agreed what People or Land it concerns; which some will have to be *Rome*, others part of *Arabia*, and others *Idumea*; and St. *Jerom* informs us, that not the whole Kingdom of *Idumea*, but some Region or part of it which lay to the South, not above  
twenty

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twenty Miles distant from a City of *Palestine* call'd in his Time *Eleutheropolis*, was call'd by the Name of *Dumah*; so much for the Uncertainty of the Place referr'd to, but the whole Prophecy is so very short and obscure, that it is very difficult so much as to guess at the meaning of the Prophet. *He* (a) *calls to me out of Seir*, that is, some of the Inhabitants of *Seir* call upon me, who am set over the People of God as a Watchman, to warn them of future Dangers. *Watchman, What of the Night?* As if he had said, Have you any dismal Calamity to denounce against us? Ironically insulting the Prophet, as if they thought he knew nothing of Futurity; to which the Watchman said, that is, *I Isaiah* return'd this Answer to these *Idumean* Infidels, *The Morning is already come*, ye have had your Days of Prosperity, when ye cast off the Yoke of the Government of the Kings of *Judah* in the Times of *Joram*, to which from the Times of *David* ye had been subject; but *the Night also cometh*, ye shall have your Share of Afflictions also; if therefore ye seek to know what is the Will of God concerning you, seek it in earnest and return unto him, for this is the only way to escape Destruction. *Vatablus* gives the Words a different Turn, as if the Prophet spoke of himself, Methinks I hear the Voice of God saying unto me, From *Seir* in a short Time shall come those who shall destroy *Dumah*, and they who live therein shall be in a great Consternation, and often call to the Watchmen in the Night to know whether they perceive any Signs of an approaching Enemy, to which they shall answer, The next Morning ye shall ask the same Question, and the succeeding Night, and yet for all your Carefulness not prevent a Surprise. *Forerivius* makes the Prophet speak of himself as a Watchman, to whom the Inhabitants of *Seir* apply'd themselves to know their Fate, how far their Enemies should prevail against them. Methinks I hear a Voice from distant *Seir* asking me what I discover'd in the Night; whether their Enemies advanc'd against them? To which he returns this Answer, *Venit mane & nox*, the Day succeeds the Night, and the Night the Day, if ye would know the Truth ye must not ask at a distance, but come to me. We may also, says he, by *Night* and *Day* understand Prosperity and Adversity, and then the Sense will be,



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be, *Video prospera & adversa, si quis autem quibus aut quando prospera, rursus quando & quibus adversa ventura sint edificere vult non ex Seir interroget sed serio accedat, roget redeatq; iterum.* That which is spoken here is spoken in the Person of a Son of *Dumah*, an *Ishmaelite*, (says *Day* after *Grotius*) who being in *Babylon* as a Soldier when it was taken by the *Medes*, and having made his Escape hastened as for Life homeward, travelling Night and Day; he took his Way from *Babylon* to his own Country by Mount *Seir*, where a certain *Edomite* of Mount *Seir* seeing him travelling thus in the Night, and guessing him to be a Soldier by his Habit, asks him the Cause of his so late travelling in the Night? To which he answers, The Morning comes to some, and the Night to others, some rise and some fall, the *Medes* have taken *Babylon*, and the *Chaldeans* are conquer'd, if ye will enquire ye may enquire, but ye had better return with me, and get out of the way of Danger; in such variety of Expositions I dare not pretend to give this or that the Preference, because I am not altogether satisfy'd whether any of them reach the Prophet's Mind; and to determine in such a Case would be as rash as to give ones Judgment which Picture best agreed with the Original, in a room where no more Light is to be had, than just enough to discover the Frames of the Picture, or the Cloths of the Person they were drawn for.

Ver. 13. *The burthen upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.]* *Dedanim*, or the *Dedanites*, are the Children of *Dedan*, Grandson of *Abraham*, who inhabited part of *Arabia Petraea*, and stand here put for *Arabians* in general, of whom the Prophet here foretels, that they shall be forc'd to leave their Cities, and hide themselves in the Forests of *Arabia deserta*, from the Fury of the *Assyrians* under *Sennacherib*, who might probably take *Arabia Petraea* in his way when he first set out on his Expedition against the *Jews*.

Ver. 14. *The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.]* These Words may be render'd more agreeably with the Original, *Come with Water to refresh those that are thirsty, ye inhabitants of the Land of Tema, with your Bread prevent*

prevent those that flee, which is spoken by the Prophet to let the *Temaites* know what Streights their Country-men of other Parts of *Arabia* should be reduc'd to, forc'd to quit their Habitations, and flee to the Woods for Shelter, and there live on what they could find; here is an *Enallage* both of the Person and Number, for the Prophet here speaks in the Third Singular of the same distress'd *Arabians*, whom he spoke of in the foregoing Verse in the Second Plural.

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Ver. 15. *For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.*] He changes the Number again, and speaks of them in the Plural, and the Verb should be render'd by the Future, *For they shall flee from the Sword, from the drawn Sword, &c.* for it is not a groundless Fear which shall make them flee thus, but the Dread and Terror of a potent Enemy, whose Forces they can't oppose or withstand.

Ver. 16, 17. *For thus hath the Lord said unto me, within a year, according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar shall be diminished: for the Lord God of Israel hath spoken it.*] *Benoth Shanah*, that is, before this present Year is ended, thus the Original signifies, and those who heard *Isaiah* speak this soon saw the Event of his Prediction; but tho' the Time be thus exactly fix'd, we are at as great an Uncertainty about it as if there had been no Date at all, because we neither know in what Year the Prophet spoke it, nor in what Year it was fulfill'd. *The Glory of Kedar shall fail*, that is, they shall be driven from their Habitations; the *Kedarens* were *Arabians*, a Generation of hardy People, living in moveable *Tents*, which, as fast as they consum'd the Forage of one place, they remov'd to another; all the Harm that *Sennacherib* could do them was to take away their Cattel, and make them serve in his Army, for as for Riches they were Strangers to them, and beautiful Cities they had none, and this the Prophet seems to intimate in the next Verse, that their *mighty Men* should be diminish'd, which was more likely to be done by forcing them into his Service than by their faring hardly in the Mountains,



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Gen. 21. 20.

Mountains, which was no more than they were always us'd to; the Bow was the chief Arms in use among them, therein imitating their Ancestor Ishmael, who grew and dwelt in the wilderness and became an Archer.

## The ARGUMENT of Chapter XXII.

(a) Hieron.  
Munster,  
Vatablus,  
Clarius,  
Sanctius.

Most (a) Interpreters understand this Chapter of the taking of Jerusalem by the Chaldeans, and there are several Expressions as they stand in our Translation which seem to countenance their Exposition; but, as Grotius observes, at the delivering of this Prophecy Eliakim was not Lord-Treasurer or Major Domo to the King of Judah, which Place we find him in Possession of at the coming of Sennacherib into Judea, therefore this Prediction was reveal'd to Isaiah, and by him deliver'd to the Jews in all Probability about the Time of the taking of Samaria by Salmanasar, 6<sup>th</sup> Hezekiah, at which Time this Shebna was chief Favourite in the Court of Judah, a Man of no Character or Principles, who in the Reign of Ahaz had recommended himself to that dissolute Prince by running the same Length of Extravagance, and continu'd some Time in his Place under Hezekiah. Another Argument that this Prophecy belongs to these Times may be taken from the Words of the 11th Verse, where we find a particular Circumstance foretold which was fulfill'd by Hezekiah, who, as soon as he heard of the Preparations of Sennacherib against him, stopt all the Fountains and the Brook which ran thro' the midst of the Land, and built up the Wall that was broken, and made a capacious Ditch between the Two Walls to receive the Water of the Pool, that Sennacherib might be incommoded for want of Water; and thus St. Jerom owns his Jewish Instructor understood this Chapter of the Siege of Jerusalem by Sennacherib, and the (b) whole Tenour of the Chapter agrees with this best.

(b) Gataker.

C H A P.

## C H A P. XXII.

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Verse 1. **T**HE burthen of the valley of vision. What aileth thee now, that thou art wholly gone up to the house tops? ] Jerusalem is call'd a Valley because of its low Situation, being a great part of it built at the Foot of Mount Sion, and encompass'd about with (a) Hills on every side; (a) Ps. 125. 2. the Valley of Vision, either from Mount Moria, where (b) Abraham being about to sacrifice his Son, *Dominus sibi vidit seu providit de victima*; or because it was the Seminary of the (c) Seers, as the Prophets were call'd, who had a College therein, and liv'd as a Society distinct from the rest of the Inhabitants of Jerusalem. Now it was the Custom in Times of public Calamity to go to the Top of their Houses to pray, to lament their Misfortunes, to discover the Approach of their Enemies, or to look out for Assistance; for one or more of these Reasons this running of the Inhabitants of Jerusalem to the Tops of their Houses may be suppos'd to be, and the Prophet by asking the Question, *What aileth thee that thou art wholly gone up?* must be understood to mean, that the Time was coming when they should do so.

Ver. 2. *Thou that art full of stirs, a tumultuous city, a joyous city; thy slain men are not slain with the sword, nor dead in battel.* ] Once thou wast a City full of Mirth and Jollity, but now melancholy Silence and dejected Looks shew there must be some real Cause of so great an Alteration; if there were War in thy Land, and thy Children within thee were slain by the Sword, or fell in the Field of Battel, I should not wonder that thou art wholly gone up to lament thy Calamities; but there is no such Matter, they which die in thee die not by the Sword, nor are slain in Battel; whence then proceeds this universal Sorrow which I see in every Face?

Ver. 3. *All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.* ] *Mah Leka* in the first Verse should be here repeated, *What aileth thee* that all thy Rulers are ready to flee away from the Assyrian Archers? They have conspir'd, most of the principal Men within thee have

Y

conspir'd



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conspir'd to secure themselves by a speedy Flight into distant Countries ; thus *Grotius* understands *Usseru* ; but others think the Words will admit a different Turn, What is the matter with thee, *O Jerusalem*, that all thy Rulers and chief Men, which liv'd in several Places of thy Land, flee from their own Dwellings to thee ? Why do they look as Men bound by the Soldiers of their Enemies to be carry'd away into Captivity ? Why these pale frightful Looks in all those who are fled to thee from afar ? He speaks as if he had seen the great Men of *Judea* leaving their Country Seats for fear of *Salmanazar*, at this time plundering and destroying the Cities of their Brethren of *Israel*.

(a) Menoch,  
Munster.  
(b) Grotius.

Ver. 4. *Therefore said I, Look away from me, I will weep bitterly, labour not to comfort me ; because of the spoiling of the daughter of my people.*] Some (a) think the Prophet speaks of himself, others (b) that the City *Jerusalem* is brought in answering the Questions of the Prophet in the former Verse, which way soever we take it, the Prophet designs to set forth such a Degree of Sorrow as would admit no Consolation ; as if he had said, Give me Leave to vent my Grief in private and ease my labouring Mind, think not with soothing Words and flattering Hopes to alleviate my Sorrow, which is not capable of Mitigation ; but it's more natural, I think, to understand the Words of *Jerusalem*, as if she made answer to the Prophet, *Therefore went I wholly up to the House tops, because I said, Look away from me, I will weep bitterly ;* that is, because I had a mind to lament my Misfortunes in private, where I might be sure not to have my Grief interrupted by the vain Endeavours of soothing Comforters, and I had abundant Reason to give way to my Grief, *because of the spoiling of the daughter of my people ;* by which may be meant the spoiling of the Cities of *Samaria*, as *Grotius* thinks, or of the Cities of *Judea* by *Sennacherib*, which to me seems a juster Occasion of Sorrow to *Jerusalem* than the Calamities of the *Ten Tribes*, who were their Brethren indeed, but the worst Enemies they had.

Ver. 5. *For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision ; breaking down the walls, and of crying to the mountains.*] This  
*Grotius*

*Grotius* refers to the Destruction of the Cities of the Ten Tribes, and renders *Mebucha Lathonai materia fletu clamandi ad deum*; as if she had said, I have sufficient Reason to grieve, for it is a day of trouble and of treading down to my Brethren of Israel, and therefore I have Reason to bewail their Misfortunes, and cry unto God for them; but the treading down of the Cities of Judea by Sennacherib may justify this Sorrow full as well, and there is nothing which hinders from interpreting it of that Time of trouble and treading down but the Expression *Mekarkar kir*, breaking down the wall, which probably Sennacherib's Forces might do in one part or other, and put the Inhabitants to a great Consternation, tho' we read nothing of it in the short Journal of that Siege.

Ver. 6. *And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.*] The Prophet describes the Persons who should be employ'd in this Expedition against Jerusalem, first *Elam*, or the *Persians*, at that Time subject to the *Assyrian* Monarch, a People very dextrous in shooting with Bows and Arrows, and *Kir*, who uncover'd or shall uncover the Shield; thus (a) some render the Words, making *Kir* a proper Name of a City in *Media*, at this Time under the Dominion of the Kings of *Assyria*; as if the Prophet meant, that Sennacherib should thence take Soldiers expert in the Business of War, who should take off the Covering of their Shields, put on to preserve them from Dust, and new furbish them; others taking *Kir* as it signifies a Wall (b) think the Prophet means, that the *Persians* should come well appointed with Shields to defend themselves, as if they had exhausted their Armories, and left the Walls quite bare.

Ver. 7, 8. *And it shall come to pass that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.*] St. *Jerom* thinks the Covering here mention'd was the Veil of the Sanctuary, within which all their Sacred Things were deposited, but by *Masak Jehuda* may be understood her strong Holds and fortify'd Cities, by which the Inhabitants are cover'd from Danger, and this (c) I take to be the genuine meaning of this Word, it being,



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(as the Sequel concerning *Shebnah* shews) intended for the Times of the *Assyrian* Invasion; the *Verbs* should be render'd *futurely*, as they are in the 8th Verse; *And he shall dismantle many of the fortify'd Cities of Judah, and then shall ye look to the Armour of the House of the Forest*, that is, think of providing for your Defence; there was an Arsenal within *Jerusalem* call'd the *House of the Forest*, perhaps with respect to some Resemblance it might have with some Building in the Forest of *Lebanon*, and for some other Reason unknown at present; there is all the Reason in the World to think this Arsenal was in the City, since we find in the Time of *Rehoboam* that the Shields of State which his Soldiers wore when they attended the King to the Temple were kept in an Apartment of the Palace Royal, among other more necessary Furniture of War; nor is it improbable but this may be the same which is call'd the Tower of *David*, (a) said to be built for an Armory, and to be stor'd with Thousands of Shields and Targets for Warriors.

(a) *Cantic.*  
4. 4.

Ver. 9. *Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.*] That is, when first ye hear of the Approach of the *Assyrian* Army ye shall survey the Walls of *Jerusalem*, and find out the weak Places thereof which want to be repair'd, and ye shall take care to get Store of Water in the lower Pool, to enable you to hold out the Siege; so gracious is God to his People, that at the very time when he is denouncing Judgments against them, he gives them Hints of what they should do to preserve themselves, and escape those Judgments, as far as may be, without bringing his Veracity into question.

Ver. 10. *And ye have numbred the houses of Jerusalem, and the houses have ye broken down to fortify the wall.*] This they might do to proportion their Provisions to the Number of necessary Mouths, to take an Account of the Men fit for Service in every Family, to see which Houses might be spar'd to furnish Materials for repairing the Wall, which would be advantageous to the Enemy, and which to themselves; or lastly, to see which might be set apart for those whose Houses were to be demolish'd, either within or without the City.

Ver.

Ver. 11. *Ye made also a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.]* Jerusalem was very ill furnish'd with Water, having none but what came from a small Brook and a Fish-Pond without the City; therefore he tells them they should make Receptacles for Water between the two Walls of the City; all which Hezekiah did, 2 Chron. 32. 4.

Ver. 12, 13. *And in that day did the Lord God of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to morrow we shall die.]* Having describ'd the Diligence and Care of some of the Inhabitants to secure themselves from the danger they should be in, with their neglect of God, on whom they ought chiefly to have depended: Here he blames the security and sensuality of others, who at a time when they ought to have been at their Prayers, to beg of God to divert this Storm, abandon'd themselves to all manner of Licentiousness, and extravagant Mirth. These Sinners seem not to have been the same with those mention'd in the former Verse; for though they look'd not to God, yet they look'd to the House of their Armour, and to their Fortifications, and trusted to them against their Enemies, but these trusted neither in God, nor in their Armour, or Fortifications; but look'd for nothing but Death, and therefore they thought it best to rejoice while they might, and make the best of those few uncertain hours they had to live.

Ver. 14. *And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you, till ye die, saith the Lord God of hosts.]* These unthinking Infidels, who made a wrong use of God's Judgments, were in all probability cut off by the Enemy, or starv'd in the City for want of that Food which they had foolishly lavish'd away before.

Ver. 15. *Thus saith the Lord God of hosts, Go, get thee unto this Treasurer, even unto Shebna, which is over the house, and say,]* (a) Here some think a new Prophecy commences; but I see no reason for it, from any Expression in this



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(a) Gataker.

2 Chron. 31.  
11.

Forerim.

this or the following Verses. It (a) seems to have been deliver'd by God to the Prophet, and by the Prophet made known to the People at the same time with the former. What his Carriage was, whereby he procur'd to himself this heavy Doom is not certain, any more than the Place he was possess'd of, or the time of his being turn'd out of it. St. Jerom thinks he was *High-Priest*, others *High-Treasurer*, *Nal habbaith* being to be render'd either *Over the House* or *Over the Temple*; *Montanus*, that he enjoy'd both Places at the same time; and *Sanctius*, that he was turn'd out of the Place of *High-Priest*, or Chief Intendant of the Temple, which he had obtain'd in the Reign of *Ahaz*, and remov'd to that of Chief Secretary, for which he was better qualify'd: Certain it is he was not High-Priest, because about this time we find another High-Priest mention'd, viz. *Azarias*; and because the *Pontificat* was never translated from one Family to another, from the first Institution in *Aaron*, to the time of the *Maccabees*. *Sochen* signifies *Treasurer*; this, I suppose, was the Office which *Shebnah* enjoy'd at the beginning of *Hezekiah's* Reign; in consequence of which he was *Nal habbaith*, or had the Chief Management of the King's Household or Family, out of which he was turn'd, in all probability, for corresponding with his Master's Enemies, and banish'd the Kingdom about the time that *Sennacherib* invaded *Judea*; who having no place to retire to, fell into the Hands of the *Assyrians*, and was by them carry'd into Captivity with the rest of the Prisoners he took in his way to *Jerusalem*.

Ver. 16. *What hast thou here? and whom hast thou here? that thou hast hewed thee out a sepulchre here as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?* *Mah leka Po, & Mi leka Po*, are two *Hebrew* Phrases us'd by the *Jews* when they had a mind to play upon those who took pains to no purpose; and this *Shebnah* was guilty of, by being so simple as to hope to establish his Name by a Monument: But this is not all, he not only shew'd the Vanity of his Heart, but his Infidelity too by building this Tomb, because it was a public Declaration, that he believ'd not a word of the Captivity so often threatned by this and other

other Prophets, but that he should dye in peace, and his Posterity after him, and their Bones remain undisturb'd in the Sepulchre of their Family.

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Ver. 17. *Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.*] *Taltela Gaber Projectione Viri*, which the Prophet adds to signify the remoteness of the Country into which he should be transplanted, because Men are able to fling a thing farther than Women, generally speaking. But (a) others take *Gaber* in the Vocative Case, Behold, ambitious Man, the Lord will carry thee away into Captivity, and surely (b) cover thee with an ordinary Monument instead of that which thy Pride erected. Now it cannot be suppos'd that this *Shebnah* should live so long as the *Babylonian* Captivity; and therefore if the Banishment before mention'd will not be allow'd of, it may be suppos'd that he surviv'd *Hezekiah*, and, together with *Manasses*, was carry'd into Captivity by *Esharhaddon*.

(a) Pagnin.  
Ve. no. Tigurina.

(b) Moller.

2 Chron. 33.

Ver. 18. *He will surely violently turn and toss thee, like a ball into a large country, there shalt thou die, and there the chariots of thy glory shall be the shame of thy Lords house.*] The words may be better render'd, *He will wrap thee up closely and toss thee like a Ball*; the Metaphor being taken from travelling Tradersmen, who bind up their Commodities in close bundles, and carry them on their backs. He adds, *A large Country*, to aggravate his Misery, there being less likelihood of being redeemed out of a large populous Place than in a small one, where every Body is known: He means *Assyria*. *There thou shalt die*, and there thy glorious Chariots, in which thou us'dst to ride in thy Prosperity, shall be destroy'd, and the shame of thy Lord's House die with thee; or as others render the last words, *O Dedecus familie Domini Tui*.

11.

(c) Idem.

Ver. 19, 20, 21. *And I will drive thee from thy station, and from thy state shall he pull thee down. And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will cloath him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.*] Princes and Magistrates, when admitted to their Offices, were us'd to

be



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be cloath'd with distinguishing Garments peculiar to Persons of their Rank and Character; which the Prophet alludes to when he tells this discarded Courtier, that *Eliakim* should be *cloathed with his Robe, and strengthened with his Girdle*; meaning, as he explains himself afterward without a figure, that he should be substituted in his Place.

Ver. 22. *And the key of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open.*] The Key is an Ensign of Authority worn in our Courts at present by Persons of greatest Trust in the Government; and it is said to be laid on the Shoulder of *Eliakim*, to shew the weight and importance of the great Business he was call'd to, which required more than ordinary Strength to go through.

Ver. 23. *And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his fathers house.*] To The Power of executing what belong'd to this Place, God adds a Promise that he would establish him in it; he should not sit like his Predecessor, tottering in that Seat of Honour, ready to be blown down by every puff of Wind; but his Vertues should make him necessary, fixt in his Royal Master's Favour, beyond a possibility of being remov'd, and the whole Nation be ready to acknowledge him the main Prop and Support of the Government.

Ver. 24. *And they shall hang upon him all the glory of his fathers house, the off-spring and the issue, all vessels of small quantity: from the vessels of cups, even to all the vessels of flagons.*] All his Friends and Relations shall find the benefit of his Promotion, whose Advancement shall be a means to bring them into honourable Posts. He shall support and bear up with Honour and Credit, not those only of his Family, who are Persons of great Capacity, and fit for Business, but even those of meaner Parts and less Esteem, from the *Vessels of Cups* to the *Vessels of Flagons*, that is, from the highest to the lowest.

Ver. 25. *In that day, saith the Lord of hosts, shall the nail that is fastned in the sure place, be removed, and be cut down and fall; and the burthen that was upon it shall be cut off, for the Lord hath spoken it.*] That is, when *Eliakim* is thus

thus advanced; *Shebnah*, who is the Nail on which the weight of Government at present hangs, shall be remov'd out of the Place in which he thought himself securely fixt by his Master's Affection, and all his Train of Favourites and Flatterers shall fall from their high Expectations of honourable Posts.

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The ARGUMENT of Chapter XXIII.

*Isaiah in this Chapter foretels the desolation of Tyre, a rich Sea-Port Town of Phenicia in the neighbourhood of Judea, for the insolent and injurious Carriage of the Tyrians toward the People of God: Of this we have no footsteps in Sacred History: Grotius thinks it was fulfill'd by Salma-* *Josephus An-*  
*nasar, who block'd up this City five Years by his Forces,* *tiq. 1. 9.*  
*and reduced it to great streights; to which, if we add two Years which that Monarch himself spent before it, we have seven Years, the Number prefix'd to its desolation; which Number he thinks should be substituted in those three places where we read in the Original Seventy by mistake. Thus that famous Critic. For which I see no necessity, since sometime after the destruction of Jerusalem, probably before he return'd to Babylon, Nebuchadnezzar besieg'd it; it* *Ezek. 28. 2.*  
*was then situated in the Sea at some distance from the Continent, so that he was oblig'd to fill up the intermediate Space with Stones and other solid Materials, which was done with infinite Labour, and took up a great share of those thirteen Years which the Babylonian Army was employ'd in that Siege. After this it might lye desolate seventy Years, and be rebuilt and flourish many Years before Alexander's Time, there being two hundred and fifty Years difference between those two Kings: I think it most (a) natural to understand (a) Moller's*  
*the Prophet of the Times of Nebuchadnezzar, because toward the end of the Chapter he speaks of its being rebuilt, which it was not, after it was taken and demolish'd by Alexander.*



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## C H A P. XXIII.

Verse 1. **T**HE burthen of Tyre. Howl ye ships of Tharshish, for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.] This Verse is very obscure in our Translation, which proceeds altogether from a too strict adhering to the Original, the sense of which may be thus faithfully render'd, *Howl ye Ships of Tharshish, for Tyre shall be laid waste, so that there shall be no House to entertain Strangers, no getting into her Port: From the Land of Chittim ye shall receive this unwelcome News.* Nothing is more usual in the Writings of the Prophets, than an Enallage of the Person; so here the Prophet speaks of the Ships of Tharshish in the third Person, to whom he had spoke before in the second. This is plain and easy, and I think there is no occasion to trouble the Reader with the various Interpretations which are to be met with among Commentators, since they all come to the same thing. As Tharshish, so Chittim, was the Name of one of Javan's Sons; who being said to have the Isles of the Nations divided among them, some think the Islands of the Egean Sea belong'd to them, which seems to be favour'd by the antient Names of some Cities in those Islands; as Citium, a Town in Cyprus, the Birth-Place of Zeno the Stoic; Cyteum in (a) Candia, and the Ceteans, (b) a People situated between the Cilicians and Pelasgians.

(a) Pliny, l. 4.  
c. 12.  
(b) Strabo, l.  
13.

Ver. 2. *Be still, ye inhabitants of the isle, thou whom the merchants of Zidon that pass over the sea, have replenished.*] He speaks to the Inhabitants of Tyre, and by commanding them to be still, means that they should be so, that the noise of their Mirth should be silenced, and the buz of their negotiating Merchants no more heard in their public Exchanges; and to set forth the greatness of their Misery, he tells them the Sidonian Merchants, whose profitable Trade enrich'd them, should come there no more.

Ver. 3. *And by great waters the seed of Sihor, the harvest of the river is her revenue, and she is a mart of nations.*] The plentiful Harvest, which the fertile Plains of Egypt yielded,

yielded, he calls the Seed of *Nilus*, as if the Annual Inundation of that River not only greatly promoted Vegetation, but really brought with it overflowing Waters, fruitful *Seeds*, and scatter'd them up and down the Land, as *Sanctius* thinks it actually did, and is no more than is recorded by *Tully* of the River *Indus*. The sense of the Prophet is this, The *Sidonian* Merchants have made Thee rich by bringing into thy Granaries all the Product of the *Egyptian* Fields, improv'd by the overflowing of the River *Nile*, which may be look'd upon as thy own Revenue, since thou, O *Tyre*, by transporting them into other Countries, didst reap all the Advantage of the Fertility of that Soil, which made thee the Mart of all Nations.

Ver. 4. *Be thou ashamed, O Zidon; for the sea hath spoken, even the strength of the sea, saying, I travel not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.*] The City of *Sidon* was in all probability more antient than *Tyre*, it being the Observation of *Strabo*, that *Homer* makes mention of *Sidon* but not of *Tyre*; and therefore in his Time it was question'd which of the two was the chief City of *Phenicia*. However this be, whether *Tyre* were a Colony of *Sidonians* or no, it is probable she had got the start of *Sidon* in the greatness of her Riches, and the largeness of her Trade, and *Sidon* in a manner depended on her to take off her Commodities; therefore, says the Prophet, Thou, O *Sidon*, shalt be confounded, because of the desolation of *Tyre*, which is call'd the *Sea*, and the strength of the *Sea*, because of her Maritime Situation and Fortifications. For such shall be the condition of *Tyre*, which now reigns Mistress of the *Sea*, that she shall bemoan her sad Fate, and say, *I travail not, nor bring forth Children*; that is, *Would I Grotius* had never travail'd, nor brought up Children; would I had never been at the pains to educate my Sons and my Daughters, for it had been better they had died in their Infancy, than to see them thus slaughter'd before mine Eyes. Others think the Prophet introduces *Tyre* lamenting her condition, being as one that had never born or brought up any Children, because of the Slaughter of her Inhabitants. *Gataker, Lyrannus, Vatablus.*



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Ver. 5. *As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.*] That is, as the Port Royal Version, I think, more conformably to the Hebrew renders the words, *Lorsque le bruit de la destruction de Tyre sera passé en Egypt on sera saisi de douleur*; When this report shall come to the Ears of the Egyptians, they shall be very much troubled at the sad Fate of Tyre, as well they might be, being likely to lose so advantageous a Trade as that of the Tyrians, who took their superfluous Corn off their hands, and supply'd them with the Product of other Countries.

Ver. 6. *Pass ye over to Tharshish, howl ye inhabitants of the isle.*] He advises the Tyrian Merchants to remove their Effects to Tartessus, a City in Spain, as some think is meant by Tharshish, or to pass over the Sea to the neighbouring Islands, where they might expect from their old Correspondents at least hospitable Reception, and be far enough out of the reach of their Enemies: And St. Jerom affirms he read in some antient Histories extant in his Times, that they did so, some settling in the Islands of the Ionian and Egean Sea, and others in Carthage: The Chaldee Paraphrast thinks the Prophet is to be understood of their being carried into Captivity; of which he speaks in the next Verse, in such a manner as to let us know he means otherwise in this, because she was to go into Captivity on foot, not to be carried in Ships.

Bochart.

Antiq. l. 8. c.  
3. lib. 18.

Ver. 7. *Is this your joyous city, whose antiquity is of antient days? her own feet shall carry her as far off to sojourn.*] Josephus informs us that Tyre was built two hundred and forty Years before Solomon's Temple. Justin goes higher, and says it was built by Agenor the Phenecian, Father to Cadmus, which should be about the time of Joshua. Berossus carries it still higher, very near the times of the Flood; by which we may fairly infer the great Antiquity of the City, tho' we cannot exactly point out the Year of her Foundation. *Her own feet shall carry her as far off to sojourn*: He speaks of her as of a Woman who had liv'd in splendor and at ease, but should be forced to travel into Captivity on foot, undergo the hardships of a long tedious March; tho' Grotius thinks by Ragleha, the Prophet means Cables; and by a Metonymy, Ships, as Pedes in

in *Latin* signify *Cables*, because the *Cables* by which the *Sails* of a *Ship* are held are of the same use to a *Ship* as *Legs* to a *Man*; make her go forward and move; but it does not follow because there is such an *Idiom* among the *Latines* that therefore it must be the same in the *Hebrew* Language.

Ver. 8, 9. *Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.*] The Prophet puts a Question in the Mouth of a *Tyrian*, Who is it that pretends to bring such Calamities on *Tyre*, the Queen of all Cities, whose Merchants are as rich as the Princes of other Nations, and whose Traffickers make as great a Figure as the greatest Men in the World? To which he answers, *the Lord of hosts hath purposed it*, and therefore it will certainly come to pass, to which he adds the Reason of this Divine Resolution, because the *Tyrians* prided themselves in their Riches and Strength of their City.

Ver. 10. *Pass through thy land as a river, O daughter of Tharshish: there is no more strength.*] That is, she shall be forc'd to pass over her own Land into Captivity like a River, very swiftly, because, tho' she fancy'd herself impregnable, she should not have Strength enough to hold out against that powerful Adversary he design'd to bring against her; he calls *Tyre* the Daughter of *Tharshish*, because she was situated near the Sea, to which she ow'd all her Greatness.

Ver. 11. *He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.*] This Verse may be thus connected with the former: *And what Wonder will it be that thou hast not Strength to defend thy self, since God will be then against thee? He shall stretch forth his Hand over the Sea*, that is, against *Tyre*, and give her such a Blow as shall make the neighbouring Kingdoms tremble; for God is he who is resolv'd to humble that proud City, and *destroy her strong holds*, and will command such Instruments to effect it as shall not fail of being successful.

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Ver. 12. *And he said, Thou shalt no more rejoyce, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim, there also shalt thou have no rest.*] Some think the Prophet speaks of *Sidon*; but as *Tyre* may be call'd the *Daughter of Sidon*, because probably a Colony of the *Sidonians*, I think it most natural to understand him of *Tyre*, against whom he plainly declares himself to speak; as if he had said, *Thou shalt flee to the Islands in the Egean Sea*, but thither shall thy prevailing Foes pursue thee, and thou shalt not find any Shelter even there.

Ver. 13. *Behold, the land of the Caldeans, this people was not till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, and he brought it to ruin.*] This Verse is very obscure, and I think the generality of Interpreters only add to the Confusion; our Country-man *Day*, following *Grotius*, gives the Words this Turn, *Behold, the land of the Caldeans, the People which now dwell in it dwell not in it till the Assyrians founded it for them that before dwelt in the Wilderness: They, that is, the Chaldeans, the first Inhabitants thereof, built the Towers thereof, they raised up the Palaces thereof, and yet for all that He, that is, the Assyrian, made a compleat Conquest of them.* Now it was the constant Custom of the *Assyrians* when they reduc'd any Nation to their Obedience, to remove the old Inhabitants out of it, and supply their Room with fresh Colonies, and therefore when they conquer'd *Chaldea* they remov'd the Aboriginal Inhabitants, and brought them which dwelt in the Wilderness before to take Possession of *Chaldea*. The Substance therefore of what the Prophet here says is this, That the *Chaldeans* were an ancient People, brave and rich, and had many strong Places to defend themselves, yet were they vanquish'd by the *Assyrian*; thus far the Prophet, who leaves the *Tyrians* to draw this Conclusion, therefore no Wonder if the *Babylonians* prevail against so inconsiderable a People as themselves, in comparison of the *Chaldeans*.

Ver. 14, 15, 16, 17. *Howl ye ships of Tharshish: for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast*

hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembred. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.] Grotius suspects here a Slip thrice repeated in the Original, and thinks it should be *Seven* instead of *Seventy Years*, which he refers to the Seven last Years of *Salmanasar's* Reign, the Two first of which he besieg'd Tyre himself, and reduc'd it to great Straits, and left it block'd up *Five Years* more, during which Time they must have suffer'd a great deal of Hardship and Mischief, yet they defended themselves so obstinately, that he was forc'd to raise the Siege at last; but I am not for making any Alteration in the Text, unless there be no Possibility of making out the Sense any other way, which is not the Case here in my Mind, for *Nebuchadnezzar* certainly besieg'd it, and took and carry'd the Inhabitants into Captivity, which is plainly foretold, *v. 7.* and was not fulfill'd by *Salmanasar*, and then the 70 Years of the Desolation of Tyre are co-incident with the 70 Years of the Jewish Captivity; the only Difficulty which remains is to find out what the Prophet means by *According to the Days of one King*, which cannot be understood of *Nebuchadnezzar*, because he reign'd not above *Forty Three*: *Sanctius* thinks he is to be understood of the Age of *David*, which, like that of *Nestor*, became *Proverbial*; or if that will not be allow'd, that the ordinary Limits of Human Life is here meant, *Quam diu producitur unius hominis vita, quam nulla servitus nulla necessitas premit qualis esse solet regum*; but the true meaning of this Expression, *According to the Days of one King*, says *Gataker*, seems to be according to the Duration of one Kingdom, that is, the *Chaldean*, at the Subversion of which they, with the rest of the Captives kept in Durance by the *Babylonians*, should be releas'd; then Tyre shall sing as an Harlot, in the Original Word for Word, it shall be to Tyre according to the Song of an Harlot; that is, the Tyrians, having recover'd their Liberty, shall endeavour to recover their former Trade, and use all Means to entice Merchants again to her long forsaken Ports, as a Harlot forsaken of those Lovers which crouded in Throngs to her

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in her Prime, endeavours to regain them by the Allurements of Art, Dressing, and Painting, and Singing; and the Prophet carries on the Metaphor, bids *Tyre take a Harp* in her Hand, and play on the Musical Instrument, and *sing* melodious Songs to it, as if that were the way to recall her former Dealers; so by *returning to her Hire*, he means returning to her Merchandizing, and by *committing Fornication*, Trading with all the World.

Ver. 18. *And her merchandize, and her hire shall be holiness to the Lord: it shall not be treasured nor laid up: for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.*] The Prophet subjoins an Intimation of the Conversion of the *Tyrians* to God, and St. *Jerom* is of Opinion that when *Jerusalem* was restor'd to her former Splendor, a good Correspondence and Friendship was cultivated by the Inhabitants of *Jerusalem* and *Tyre* upon the Account of the same Sufferings, and that the *Tyrians* often sent Presents to the Temple, and contributed toward the building of it, in Gratitude to that God who had so wonderfully deliver'd them. For the Subversion of the *Chaldean* Monarchy not only set the *Jews* at Liberty, but the Captives of all other Nations very probably, because the same Maxim of making Slaves of those they subdu'd did not prevail in the *Persian* Court, therefore many of the *Tyrians* converted to the Knowledge of the true God shall make rich Presents to the Temple, which shall be consecrated and apply'd to holy Uses; and *her merchandize shall be for them which dwell before the Lord*, that is, they shall freely and largely contribute toward the Maintenance of those who serve at the Altar, and let them neither want Apparel or Food; or the *Tyrians* shall exchange their rich Merchandizes which they bring from distant Countries for the necessary Commodities of the *Jews*.

The ARGUMENT of Chapter XXIV.

Most (a) Interpreters understand this Chapter of the Destruction of the whole World at the Day of Judgment, whom I cannot fall in with, because I find the Prophet in the first Verse speaks of scattering abroad the Inhabitants, because he foretells at the 6th that a few shall be left, which he sets forth by the Similitude of the gleanings of Grapes, and the shaking of the Olive-Tree, and lastly, because he says there shall be a crying for Wine in the Streets, which can never be reconciled with the Circumstances of that great conclusive Day, when the Righteous shall be taken up into the Air, and the Wicked thrust down into Hell. Others (b) understand the Prophet here of the Land of Judea destroyed by the Romans, which I cannot agree to, because if the Words may be understood of the Land of Judea, (as any one who considers that in denouncing Judgments against Babylon the Prophet us'd such Expressions as would make one think nothing less could be meant than the Dissolution of Nature, will grant they may) they ought rather to be understood of the Destruction of Jerusalem by Nebuchadnezzar, to which they are fully as applicable as to the Roman Times; but I am apt to think the Prophet had neither of those Calamities in his Eye at the Delivery of this Prophecy, and that he design'd only to set forth the Misery and Confusion he foresaw would fall on the Inhabitants of Judea more particularly, and of other neighbouring Nations as they lay in his way, by the IncurSION of Sennacherib; and in this I know I differ from those (c) Two great Men, whom I follow in most other Places, and that for this Reason, because at the 6th and 13th Verses the Prophet plainly says that a few men shall be left, like a few Grapes after Vintage; therefore the beginning of the Chapter cannot be understood of the Kingdom of the Ten Tribes, since the History expressly tells us, The Lord was angry with Israel, and remov'd them out of his Sight, there was none left but the Tribe of Judah only. But this is not all, both those learned Men allow that in the three last Verses of this Chapter the Prophet gives a glorious Description of the Deliverance of Jerusalem from Sennacherib, which was to come to pass in that Day, that

(a) ALapide, Em. Sa. Menoch, Tirinus, Sanctius, Munster.

(b) Vatablus, Whiston.

C. 14. V. 10.

(c) Grotius, Alix.

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is,



is, at the same Time of which he had been speaking before at the 13th Verse, to which the beginning of the Chapter is plainly connected; and here I stand not alone, as at first I imagin'd, for the Turn which I give to the Words is so necessary, in the Opinion of Forerius, that he fairly owns, *Res ipsa clamat & verba ipsa satis ostendunt de Judea esse sermonem.*

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C H A P. XXIV.

Forerius.

Verse 1. **B**Ehold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.] That is, behold the Lord will make the Land of Judea empty, by driving the frighten'd Inhabitants from place to place, and forcing them to seek Shelter in distant Countries; thus *Eretz* should be render'd the Land, not the Earth, as our Translators have render'd it at the third Verse, *Mos autem est omnibus fere gentibus cum de Patria loquantur terram absolute nominare*, and all this Sennacherib did when he came against the Land of Judah, and reduc'd all the Cities thereof, except Jerusalem.

Ver. 2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.] All Estates and Conditions of Men shall fare alike, none in regard of their Greatness, or Riches, or Professions, shall be exempt from the common Calamities of those Times.

Ver. 3. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.] Utterly, that is, not so as to leave it entirely without Inhabitants, but comparatively empty with respect to the Populousness thereof before, as the Prophet limits this general Expression at the 6th Verse.

Ver. 4. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.] Grotius still persists to understand here the Land of Israel, being as a little World within it self, separated from other Nations by peculiar Rites and Customs; but *Tebel* must be understood of a larger Extent, and take in all

all the Nations which Sennacherib either pass'd thro' in his way to Judea, or visited with a flying Army, while the Body of his Forces were ravaging Judea and besieging Jerusalem.

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Ver. 5. *The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*] Here the Prophet gives the Reason why he was resolv'd to send these Calamities upon them, because the Inhabitants thereof were so wicked that they had, as it were, infected the very Land; Things inanimate not being capable of Pollution, we must understand the Prophet to speak of the Corruption of the People, as he explains himself in the following Words; *They have transgressed the Laws*, meaning the Moral Laws given them by Moses, the *Ordinances*, meaning the Ceremonial, and the *Eternal Covenant* which was made between God and them, call'd *Berith Nalam*, not that it was never to be abrogated, but that its Obligation would continue for many Ages.

Exod. 24. 7,  
8.

Ver. 6. *Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.*] Therefore for their Sins and Transgressions the Land shall be devoted to Destruction, and they that dwell therein shall be desolate, depriv'd of all the Comforts of Life, and forc'd to flee into the Desarts for Shelter; therefore the greatest part of the Inhabitants shall be consum'd with Fire and Sword, and a few be left in Comparison of the great Number it once was throng'd with.

Ver. 7, 8. *The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harp ceaseth.*] That is, the Wine shall grow sowre for want of Mouths to drink it, or else be spilt on the Ground by their Enemies, who should destroy what they could not carry away; by this and the other Expressions of the *Mirth of the Tabrets ceasing* the Prophet means, their Mirth should be turn'd into Sorrow.

Ver. 9. *They shall not drink wine with a song, strong drink shall be bitter to them that drink it.*] Wine naturally inspires Mirth, gives a brisk Motion to the flagging Spirits, and

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makes



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makes them lay aside the Load of Care which clogs and keeps them down; but the Prophet tells them it should be otherwise now, it should have no Influence on them, nor make them break out into cheerful Songs, or rather they should have nothing to cheer their Spirits.

Ver. 10. *The city of confusion is broken down: every house is shut up that no man may come in.*] St. Jerom, who understands the Prophet of the Destruction of the whole World, thinks he makes use of a *Singular* instead of a *Plural*, as if he meant that all the Cities of the World should be destroy'd; or perhaps, says *Sanctius*, he may allude to Tyre, *Quam mundi totius imaginem præ se ferre diximus: Grotius* understands it of Bethel, where Jeroboam set up the Golden Calves, by the Jews call'd *Beth Auen*, the House of Vanity, the same with *Kirjath Tohu* here. Dr. Alix of Samaria; but *Forerius*, not without Reason, thinks *Jerusalem* is call'd *Kirjath Tohu* for the same Reason as *Moses* call'd the undigested Rudiments of the Earth by the same Name, *Tohu* is said of a thing which is not in that Order it should be in, and therefore *Jerusalem* may be said to be a *City of Confusion*, *Quod gubernatione, magistratibus, judiciis, sacrificiis quæ in florenti Reipublica statu certis locis temporibusq; peraguntur careret*; and we must needs think an Army of near 200000 Men could not lye about a Town a whole Summer, as they probably did, without making several Breaches in the Wall, which is all that *Nishbera* signifies, and does not at all imply an universal Destruction, as if every Building in the City were ruin'd, as they seem to fancy who refer it to Bethel or Samaria, for this only Reason I believe, because *Sennacherib* did not take *Jerusalem*.

Ver. 11. *There is a crying for wine in the streets, all joy is darkned, the mirth of the land is gone.*] There shall be a crying for wine, that is, (a) not so much a calling for it as lamenting the Loss of it; the plundering Soldiers should destroy their Vintage, and the poor frighten'd Peasants, who fled to *Jerusalem* for Security, should make doleful Lamentations for the Loss of their ripe Grapes and the Destruction of their Vineyards.

Ver. 12. *In the city is left desolation, and the gate is smitten with destruction.*] As this Verse is render'd by our Translators it cannot be apply'd to the Time of *Sennacherib*, because

(a) Vatablus,  
Lyranus.

cause then the City was so far from being desolate, that in all probability it was much fuller of Inhabitants than it usually was; but *Shammah* does not always signify *Desolation*, but denotes (a) the Gesture of Men terrify'd with any sudden danger, or surpriz'd with any thing wonderful or unusual; so that these words may be thus paraphras'd, In the City there shall be nothing but Horror and Amazement, when they see their Walls in several places batter'd down. *Planum est in Portis fuisse propugnacula & Turres, has dicit collapsas & munitiones ruina comminutas. Hec de Civitate Hierosolymitanâ dicta non dubito.* And thus *Shammah* is render'd by Gouffet, *Res stupenda, Scrupor.*

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(a) Forerius.

Ver. 13. *When thus it shall be in the midst of the land among the people: there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.* That is, when these things shall come to pass, which are mention'd in the foregoing Verses, When the Land of Judah shall be thus full of horrible Confusion, there shall be a few preserv'd, (b) *Comme quelques Olives qui demeurent sur un arbre apres qu'on l'a depouille de tous ses fruits*, like a few Olives on the highest Branches after the Fruit is gather'd, and like the gleaning of a few Grapes after Vintage, which by chance have escap'd the Diligence of the Gatherer. Thus God in the midst of Judgments always remembers Mercy: Tho' they were overrun with Wickedness, and might justly expect to be quite cut off, still he would leave a Remnant to try whether the Sufferings of their Brethren, and a sense of their own Deliverance, would be able to overcome their strong Propension to Sin.

(b) Vers. Port  
Royal.

Ver. 14. 15. *They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore, glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.* In these two Verses is describ'd the Condition and Behaviour of those Few whom God design'd to deliver out of their Enemy's hands: They shall lift up their Voice for Joy, and make the Mountains resound their Exultation; not only they whom he preserv'd in *Jerusalem*, who had a near View of God's Majesty, and saw the surprising Effects of his

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(a) Vatablus.

Power exerted for them in the slaughter of their Enemies, but they also who fled to the Isles of the *Mediterranean Sea*, and there remain'd till this *Tyranny* was overpast. Therefore he calls them not only to shew their Joy, but Gratitude, *Glorify the Lord* (a) *Beurim*, ye that remain in the *Valley of Jerusalem*, and praise the Name of the Lord of Hosts ye that remain in the *Isles of the Sea*.

Ver. 16. From the uttermost part of the earth have we heard songs, even glory to the righteous: but I said, *My leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.*] That is, from the Borders of *Judea* we shall hear the Shouts of the joyful Inhabitants of *Jerusalem*, singing melodious Songs to the Honour of their Almighty Redeemer, giving the Glory of their Deliverance to the righteous God, whose Faithfulness or Goodness they have reason to admire and praise: Thus it shall be with those who fear the Lord; but I said, *My leanness, my leanness*: The Sorrow and inward Grief with which my Heart is full, upon the melancholy Reflection on those great Calamities which shall fall on the Wicked, is so piercing, that it visibly consumes me daily, and makes me lean: *The treacherous Dealer*, I foresee, will deal treacherously, tho' he pretends to be pacify'd with the Presents the King shall make him, he will destroy the Country with Fire and Sword: He speaks of *Sennacherib*, King of *Assyria*, in the Plural Number, and calls him *the treacherous Dealer*, to let us know he was a *Royal League-breaker*, and made no more of Solemn Engagements, than a *Monarch* who too much resembles this *Assyrian* in several particulars. This is the plain meaning of the words (b), in which the Prophet reflects on the unfair Proceedings of *Sennacherib*, who agreed on Terms of Accommodation with *Hezekiah*; and as soon as he had receiv'd his Presents, sent his *General* against him, without any fresh Provocation; and yet (c) some will have it, that the Prophet speaks here of the calling of the *Gentiles*.

(b) Pagnin.

(c) St. August.  
in Ps. 7. Leo  
castri.

Ver. 17, 18. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit;

pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for, the windows from on high are open, and the foundations of the earth do shake.] Fear is taken for that which causes Fear, *Terriculamentum*, such as Seneca speaks of, *Cum maximos ferarum greges Lincea Pennis distincta conterreat & in insidias agat ab ipso effectu dicta Formido* (a). And that the Prophet means some such thing, appears by the 18th Verse, where he carries on the same Simile, They shall be like a scar'd Deer, which fleeing from those who pursue her, falls into a Pit; and if by Strength or Agility it finds means to escape out of the Pit, is taken at last in a Snare which will hold her fast: By all which the Prophet means that Dangers should surround them on every side; some of which, if by chance they escap'd, they shall fall into others as great: For the Windows from on high shall be open, and the Foundations of the Earth shall shake. He speaks in Allusion to the Deluge, and represents God pouring on the Inhabitants of Judea thick Showers of his Indignation.

(a) Lib. 2. de  
Ird, c. 12.

Ver. 19, 20. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.] Having in the former Verse spoken of the shaking of the Foundations of the Earth, in the 19th he carries on the same Metaphor, and speaks of Judea, not only as of a tottering Fabric, but as one level'd with the Ground; and in the next Verse, he represents the Hurry and Confusion of the terrify'd Inhabitants, by the reeling of a Drunkard, unable to poise his Body, or keep any regular Motion: So shall it be with Judea, she shall reel to and fro for a while, 'till unable to bear up any longer under the load of her Calamities, she shall fall and not have strength enough to recover her Legs: Which we must not understand of Judea in general, but of some particular Cities which were utterly destroy'd.

Ver. 21. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.] That is, then when God has brought his Designs to pass, and afflicted his



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his People as far as he had determin'd to afflict them, he will punish the *Host of the high Ones*; that is, the Army of the proud *Assyrian*, that high One that sits on high, and by his Success begins to think himself more than Man, and those Kings of the Earth upon the Earth; that is, those Tributary Kings and Princes who serv'd in the *Assyrian* Army, and seem'd to have their Thrones on the Ground in comparison of *Sennacherib*. This is more natural, I think, than to make the Prophet talk of Punishing the Stars of Heaven, or of visiting them, as it were, in their Sickness, (the most unaccountable Whim certainly that ever came into a (a) learned Man's Head) or of the Devil's.

(a) Hieron.

Ver. 22. *And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.*] This Verse *Grotius* understands of the Princes in the *Assyrian* Army, but the turn which he gives the words, I think, is a little strain'd: He has been speaking in the former Verse of punishing the *Assyrian* Host, which he did by sending an Angel who destroy'd an incredible Number of them in a moment. Now, according to the known Rules of Criticism, if a Verb occur without a Nominative Case, it is to be referr'd to that which is nearest to it, and then they must be understood of the *Assyrian* Army, comprehending the Princes or Generals, as well as common Soldiers. And, I think, the words will fairly bear this sense, They shall be slain, and their Bodies be gather'd together and flung into a common Hole, as Prisoners condemn'd to Death are shut up together in a common Dungeon; and after a tedious Siege of many days, the Inhabitants of *Jerusalem* shall be visited favourably by God; that is, deliver'd out of their Distress. The misunderstanding of this obscure Text gave rise to the charitable Error of *Origen*, that the Devils would sometime or other be deliver'd from Hell.

Ver. 23. *Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.*] That is, then the Idolatrous Representations of those heavenly Bodies shall blush, as it were, with shame to find them-

themselves unable to protect their Worshipers: The Chapter  
*Chaldee Paraphrast* understands the words of the *Assyri-  
 ans* themselves, who worship'd the Moon and the Stars,  
 those of them who escap'd the Stroke of the *Destroying*  
 Angel, who might well be asham'd to see their Nume-  
 rous Army destroy'd without any appearance of an Ene-  
 my: When the Lord of Hosts shall openly shew in the  
 sight of the Heathen, that he *Reigns in Jerusalem*, and  
 has that City under his Protection, and shall have signa-  
 liz'd his Glory before the Rulers of his People, *Et qui'l*  
*aura signalé sa gloire devant les Anciens de son Peuple.* Those *Verf. de Port*  
 Commentators I think not worth mentioning who inter- *Royal.*  
 pret all this Passage of the strange Confusion the Devils  
 should be in when they should find their Kingdom de-  
 stroy'd by the death of our Saviour.

The ARGUMENT of Chapter XXV.

That this Chapter is to be understood of the same Times as  
 the former, is so plain, that they who referr that to the  
 Day of Judgment, take this for a Song of Thanksgiving,  
 wherein the Blessed praise the Name of God for rescuing  
 them from their spiritual Enemies, and receiving them into  
 Heaven. If any one has a mind to see amazing Instances  
 of violent wresting of Scripture, he need only consult any  
 one of the Authors referr'd (a) to, by perusing of which he  
 may have a just Idea how trifling the whole Pack almost of  
 Catholic Interpreters are. I understand this Chapter as a  
 Song made by the Prophet when his Mind was fill'd with  
 Admiration of God's Goodness in delivering his People from  
 Ruin, at a time when surrounded by so vast an Army, they  
 could expect nothing less. Against this I know there may  
 be made an Objection from the second Verse, For thou  
 shalt make of a City a Heap, which could be no cause  
 of Joy to Isaiah or the Jews, upon which account Grotius  
 and Dr. Alix understand that Verse of Samaria: But this  
 Difficulty may be avoided by such a Translation as I have  
 given the words, which makes the whole Chapter all of a  
 piece.

(a) A La-  
 pide,  
 Sanctius,  
 Munster,  
 Menoch.  
 Tirinus.



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## C H A P. XXV.

Verse 1. **O** Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.] That is, the Eternal Purposes of thy Goodness toward us, which were long since revealed by thy Prophets, we find faithfully fulfill'd, thy Resolutions of shewing Kindness to us stand firm and unalterable.

Ver. 2, 3. For thou hast made of a city an heap; of a fenced city a ruin: a place of strangers, to be no city, it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.] These two Verses, I think, may be thus render'd without any Violence to the original Expressions, *Tho' thou hast made of many a City a heap, and of many a fenced City a Ruin, and demolish'd the Habitations of Strangers, so that they shall never be built again: Nevertheless, the People, who by thy Assistance, have been too strong for their Enemies, shall glorify thee, the City of brave Inhabitants, or of a strong People, shall fear Thee.* That the two Particles *Ki* and *Laken*, will admit of the Signification I have given them,

(a) Gouffet in  
Lexic.  
Glassius tra-  
bat. 7. de  
conjunct.  
Canon 12.

I have the Authority of two learned (a) Modern Critics: That nothing is more common than for a Singular Number to stand for a Plural, will be readily allow'd by every one that has any skill in the Style of Scripture. That there were Strangers among the Jews, no Body can doubt, and a good reason may be given why the Prophet takes notice not only of their partaking of the common Calamities, of having their Habitations destroy'd, but that they should never be rebuilt again; because those Strangers who escap'd, would think of settling where they might have more security, and would not be tempted to return again by that *Dulcedo Patriæ*, as *Horace* calls it, that Love of the Country which would make a very strong Impression on a Nation.

Ver. 4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.] Here the Prophet explains what he means

means by *Nam Naz* and *Kirjath Goim Naritzim*, even the Jews themselves, too weak of themselves to resist so Potent an Enemy, but by the Assistance of the Almighty, too strong to be conquer'd by them; as if he had said, I call the Inhabitants of *Jerusalem* brave and strong, but all their Strength and Courage was from Thee; for thou, O God, wast our Strength, when we are in a desperate Condition, Thou didst divert the Storm which hung over our Heads; not an ordinary Storm, which damages the Corn only by lodging it, but such a Hurricane as would shake the Foundations of sturdy Buildings, call'd in the Original, *Imber Parietum*.

Ver. 5. *Thou shalt bring down the noise of strangers, as the heat in a dry place: even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.*] He calls the *Assyrian* Army Strangers, because they were not of the Stock of *Abraham*, as well as because the Jews understood not their Language. As the excessive Heat of the Meridian Sun is abated by the interposition of a thick shady Cloud; so shall the Fury of the *Assyrian* be abated, by the Hand of the Lord overshadowing (as it were) *Jerusalem*, and refreshing her distress'd Inhabitants.

Ver. 6. *And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.*] To express the Joy of the Jews, and the Nations about them, for the Overthrow of the *Assyrian* Oppressor, the Prophet describes God as making a Feast, and inviting the People to come and satiate themselves with the Blood of their Enemies, which they should relish as well as if the Banquet was made up of the choicest Products of Nature, the best fed Cattle, and the richest Wines: This Feast was to be kept on Mount *Sion*, from whence the Inhabitants of *Jerusalem* might take a View of their slaughter'd Enemies, and be pleasingly surpriz'd at the dreadful Spectacle. This is the plain meaning of this Verse, though (a) some refer it to the Day of Judgment, and others to the Holy Eucharist, without any reason for one or other.

(a) Munster,  
Clariss,  
A Lapide,  
Cyril,  
Leo Castrinus.



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(a) 1 Kings  
19. 13.  
(b) Gataker.

(c) A Lapide.  
Sanctius.

Chap. 37.  
3. 9.

Ver. 7. *And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.*] That is, he will take away Sorrow and Heaviness from all People, by destroying the *Assyrian*, the Apprehensions of whose Power and Cruelty made them hang down their Heads and cover their Faces, as (a) *Elias wrapped up his head and face in his mantle*; it being a (b) Custom among the *Jews*, when they were in Mourning (as we call it) to cast a Vail or Covering over their Faces: This makes sense of the Prophet, which is more I am sure than can be said of their Interpretations, (c) who understand by these words, the Oppression of the Devil, Original Sin, Ignorance, or Chains of Diseases.

Ver. 8. *He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.*] That is, he shall take away the fear of Death, which his People lay under by giving them Victory over their Enemies; or in the other signification of *Lanetzac*, they shall no more be brought into the fear of Death by the *Assyrian*. The neighbouring Nations when they saw the *Jews* reduced to such Extremity, could not but call to mind how often they had heard them brag of being God's peculiar People, and tacitly upbraid them with their vain boasting on that account: This Rebuke shall be taken away, says the Prophet, by God's acknowledging that Relation, and visibly appearing on their side: Or the Prophet may be suppos'd to refer to the Insulting Speech of *Rabshakeh*, which when *Hezekiah* heard, he said, This is a day of Trouble, Rebuke, and Blasphemy.

Ver. 9. *And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation.*] When God shall destroy the *Assyrian* Host, the *Jews* shall make this joyful Acknowledgment of God's Mercy toward them, *Lo this is our God, who hath done this for us, we depended on him and he hath saved us; This is the Lord, whose Protection we rely'd on, we will be glad and rejoice in his Salvation.*

Ver.

Ver. 10. *For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghil.*] That is, the Lord will be present in Jerusalem to protect his own Sanctuary; tho' other Parts of the World may now and then have some extraordinary Tokens of his Power, here it shall always reside, and be constantly employ'd in the Protection of his Darling Nation; the Children of *Moab* were sworn Enemies to the *Jews*, and may be suppos'd either to have join'd with the *Assyrians*, or to have insulted the *Jews* on their side while the *Assyrian* was ravaging the Country on the other, for which *Hezekiah*, very probably after the Overthrow of *Sennacherib*, made them smart, tho' we have nothing of it in the History; *Forerius* owns that at the Delivery of this Prophecy the *Jews* were engag'd in War with the *Moabites*, and had the better of them, yet says we must understand it in general of the Enemies of the Church, according to which loose way of Interpretation Mr. *Whiston* might have put this Chapter under the Title of *Prophecies relating to the Destruction of the Turks at Hermageddon*, as well as under that of the future Restoration of the *Jews* to their own Land; and if *Moab* may signify any Enemy of the Church, it may as well be expounded of the driving of the *Moors* out of *Spain*, or the *Goths* and *Vandals* out of *Europe*; and we shall never be able to know who is in the right and who in the wrong.

Ver. 11. *And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.*] Some understand these Words of *Moab*, he shall strive and endeavour by all means to get out of the Calamities which shall come upon him, as one in danger of drowning strives to keep his Body from sinking by stretching out his Hands; others of God, who, like a Swimmer stretching out his Arms, shall spread them forth with a prodigious Strength, and smite down his Enemies on every side, and this the next Verse seems to countenance.

Ver. 12. *And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.*] Notwithstanding his Pride and Haughtiness, and the Strength of his fortify'd Towns, *Moab* should find God



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too strong to be resisted, the Walls he might be apt to rely on should be levell'd with the Ground.

## The ARGUMENT of Chapter XXVI.

Tho' the Prophet one would think had taken care to prevent any Misapplication of his Words by mentioning the Land of Judah, in which this Song was to be sung, yet (a) some will have it that he must be understood of the heavenly Jerusalem, when there is not one Word I think which can with any Propriety be apply'd to Heaven, nor the least Difficulty in applying it to Jerusalem in the Time of Sennacherib's Invasion, to which it must be referr'd; in the first Verse he makes the Inhabitants of Jerusalem break forth into Joy, in full assurance of God's Protection; then he calls on them to open their Gates to their Brethren, who should flee for Shelter to Jerusalem, as to a Place secure from the Enemy, tells them they may safely rely on God, who has Power to exalt and to pull down; and so he goes on, sometimes speaking in his own Person, expressing his Confidence in God, sometimes in the Person of a Jew, in one Verse speaking of the Besieged, and in another of the Besiegers, and at last advises them to retire into their Chambers, and there wait with Resignation of Mind till God should be pleas'd to appear and scatter their Enemies before them without any Concurrence of theirs; the Two last Verses Mr. Whiston applies to the Destruction of the Turks at Hermageddon, if he had been pleas'd to have added the Reasons which prevail'd on him to think the Prophet had the Mahometans in his Eye, I might have been of the same Opinion, or given my Reasons to the contrary; but at present can say no more, but that I have examin'd every Word with all the Application I am Master of, and cannot find the least Temptation to think that the Turks or Hermageddon were ever in Isaiah's Thoughts.

(a) Hieronymus,  
Haymo,  
Adamus,  
Sasbout,  
A Lapide.

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Verse 1. **I**N that day shall this song be sung in the land of Judah, We have a strong City, salvation will God appoint for walls and bulwarks.] That is, the Inhabitants of Jerusalem, who put their Trust in the Holy One of Israel, tho' they see the Assyrian Forces, shall not be dejected at their Numbers, but say, Our City is strong, we fear nothing, God will surround us with his Salvation, which, if our own Walls should be beaten down, will be to us instead of Bulwarks, and keep the Enemy at such a distance that he shall not come near to hurt us.

Ver. 2. Open ye the gates, that the righteous nation which keepeth the truth may enter in.] He speaks of those faithful Jews, who dwelling in open Towns and Villages, should flee to Jerusalem for Refuge; or by the Gates he may mean the Gates of the Temple, that the People so lately preserv'd from so great a Danger may praise God for their Deliverance; it is not easy to imagine what should induce St. Jerom to think these are the Words of our Saviour, commanding the Angels to open the Gates of Heaven to his Followers, unless we impute it to the Warmth of the Zeal of those early Ages of Christianity, which, wherever the Word Salvation occur'd, concluded that of the Messiah must needs be understood.

Ver. 3, 4, 5. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust.] Having advis'd them in the foregoing Verses to put their Trust in God, he gives them assurance of his being able to protect them who trust in him, from the Consideration of his Power, which was so great that he could pull down the greatest Potentates, and humble their strongest Cities about their Ears.

Ver. 6. The foot shall tread it down, even the feet of the poor, and the steps of the needy.] That is, they, who of themselves are able to do nothing, shall, with the Assistance of God, humble the Pride of the greatest Monarch,

as



Chapter as easily as a Man treads down a Flower of the Field with  
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Ver. 7, 8. *The way of the just is uprightness: thou most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.* Having prov'd that they may safely rely on God, because he was able to defend them, he proceeds to infer the same thing by an Argument *a minori ad majus*. *The way of the just is uprightness*, he does no Injury to any one, Equity is the Rule of his Actions, which he never transgresses; Thou, O Lord, dost inspire this Honesty into his Soul; Thou governest his Steps, and markest out his Way, as it were, with conspicuous Lines, that he cannot go wrong. What shall we think then of God's Judgments? How equitable must they needs be? How can he fail of defending those who, encourag'd by his gracious Promises, rely upon him for Protection? Thus far *Forerius*, who, pleas'd with the Light he thinks he has given this obscure Verse, cannot forbear applauding himself with *Certo scio quod Viri Docti hanc elucidationem probabunt*. But I think the following Interpretation more natural; *The way of these just Men, who, for fear of the Assyrians, flee to Jerusalem, is Uprightness*, they love God sincerely, and obey him religiously; for Thou, O God, most upright, dost approve their Actions; *yea, in the way of thy judgments do they wait upon thee, the desire of their soul is to thy name*: He speaks of the Afflictions God sent upon them by the *Assyrians*, under which they bore up with Constancy, looking to God only for Deliverance, comforting themselves with the Reflection, that in his good Time he would change the Scene, and make them hear of joy and gladness; this he mentions to shew their Integrity, and their Integrity to shew they were such as were worthy of the Salvation of God; here we find a Change of the Number and Person, for he speaks of the Just in the Plural, whereas in the Verse before he spoke of the same Persons in the Singular, and here he speaks of them in the First, there in the Third Person.

Ver. 9, 10. *With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth the inhabitants of the world will learn*

*learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.]* This may be understood of the Prophet himself, or one of the religious Jews in the Time of the Siege; I thought on Thee, O Lord, as I lay waking on my Bed at Night, and in the Morning as soon as I awoke my Thoughts immediately took Wing and flew to Thee; in the midst of a Thousand Dangers I still kept Thee in mine Eye, in doing of which I pretend to no Merit, because 'tis natural in the midst of terrible Judgments to fly to God for Refuge, all who have any Consideration, any Love for God or themselves, will at such Times behave themselves so as to engage him on their side; but 'tis otherwise with the Wicked, who will not be reform'd by God's Judgments unless they feel the smart of them, no, though they live in the Land of Uprightness, among Men of regular Lives and holy Conversations, whose Example might move them to the like decent Behaviour.

Ver. 11. *Lord, when thy hand is lifted up they will not see: but they shall see, and be ashamed for their envy at the people, yea, the fire of thine enemies shall devour them.]* This may be translated to more Advantage, and more agreeably with the Original, *O Lord, thy hand is so exalted, that is, thy Power is at so great a distance, that they who hate thy People cannot discover it; but they shall see it, that is, feel the dreadful Effects of it, and be confounded, yea, the fire shall devour them, that is, they shall be destroy'd in a Moment, as if struck dead by Lightning; the Expression the Prophet all along useth when he speaks of the Overthrow of Sennacherib's Army.*

Ver. 12. *Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.]* This some expound of God's working by his Spirit in the Hearts of his People; but the genuine meaning of it is, We are sure, O Lord, *thou wilt ordain Peace for us, free us from our Enemies, and make us see happy Days, for all the Deliverances of thy People have been effected by thee alone.*

Ver. 13. *O Lord our God, other lords besides thee have had dominion over us: but by thee only will we make mention of thy name.]* Thou hast suffer'd us for a time to be oppress'd by

C c

cruel



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cruel Tyrants, but hast deliver'd us in thy good time; by Thee only we now survive to celebrate thy Name, on therefore thy Name only will we call upon in our Distress.

Ver. 14. *They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*] He speaks of the Assyrian Host, as if the destroying Angel had already executed his Commission, using the Present instead of the Future Tense, *They shall die, they shall not live; they shall depart, they shall not rise again; for thou wilt visit and destroy them, and make their Memory to perish.*

Ver. 15. *Thou hast increased the nation, O Lord, thou hast increased the nation, thou art glorified; thou hadst removed it far unto all the ends of the earth.*] The Nation of the Jews was increas'd by the Return of numerous Exiles; and many others who return'd with them and settled in their Country; but the Words may be render'd, *Thou wilt add [Blessings] to this Nation, thou wilt be glorified in the Destruction of their Enemies, thou wilt enlarge all the ends of the Lands, that is, make those who have been coop'd up in the City spread themselves over the Land; the whole Nation of the Jews seem'd shut up within the Walls of Jerusalem, by the raising the Siege they were set at Liberty, stretch'd out into a wider Compass, and spread again to the very Borders of the Land.*

Ver. 16, 17, 18. *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child that draweth near the time of her delivery is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world saln.] We have been with Child.*] He speaks of the same Person as in the 16th Verse, tho' he changes from the third to the first, and uses a Proverbial Expression, not unlike the *Parturiunt Montes* of the Latins: It was not with us as with pregnant Women, who, deliver'd of their Burden, are at ease; we wanted not Pain, but we found no Issue; all our Attempts and Endeavours prov'd weak and unsuccessful, we could not effect any Deliverance for the Land; neither have the Inhabitants of the World saln before us, we had not

Strength

Strength of our selves to make our Enemies fall before us, we could not drive the *Assyrians* from our Walls, who might at this time properly enough be stipp'd the *Inhabitants of the World*, because of the Largeness of their Dominions.

Ver. 19. *Thy dead men shall live, together with my dead body shall they arise: awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*] This is a kind Answer God vouchsafes to give his supplicant People, or Prophet; I have heard, and will fulfil thy Desires, thy People, who were in the Shadow of Death, ready to be swallow'd up every Moment by their Enemies, shall be deliver'd out of the Danger they are in, and restor'd to such Prosperity, that it shall seem as if they had been dead, and were rais'd again to Life; *together with my dead Body shall they arise: Nebelathi* (a) *sicut corpus vel cadaver meum*; *Jerusalem*, my City, which lay like a breathless Carcase, unable to do any thing in its own Defence, shall be rais'd, as it were, to Life; therefore *awake and sing ye that dwell in the dust*, for the Blessing wherewith God will bless you in this Extremity of Danger shall be as refreshing as the Dew which falls on the fading Plant, makes it recover its beautiful Verdure, and raise up its drooping Head: *And the Earth shall cast out the Dead*; he compares the *Earth*, by which he means *Jerusalem*, to the Womb, which, by its natural Contractions, vigorously promotes the Birth of the Child within it, and means that they should be freed from their Confinement.

(a) *Vatablus, Pagnin.*

Ver. 20. *Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thy self as it were for a little moment, until the indignation be overpast.*] He advises the Inhabitants of *Jerusalem* to retire into their Chambers, and keep close within their Houses, and there, in silent Resignation to Providence, expect the promis'd Deliverance, in Allusion perhaps to their Ancestors, who kept within Doors while the destroying Angel pass'd over *Egypt*.

Ver. 21. *For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*] That is, the Earth shall disclose the Blood of the Jews slain by the barbarous *Assyrians*, that God by the affecting Sight



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might be mov'd to revenge it; but *Grotius* thinks it is to be understood of the *Blood* of the *Assyrians*, which should be shed in so great a Quantity that the *Earth* should discover it, that is, not be able to soak it in, nor afford room for the dead Carcases.

## The ARGUMENT of Chapter XXVII.

The first Verse of this Chapter is rang'd by Mr. Whiston under the Title of Prophecies relating to the Destruction of the Turks at Hermageddon, the 6th among those which relate to the future Restoration of the Jews, and passing over the following five, as not applicable, I suppose, to those Times, he joins the 12th and 13th to the sixth, as relating to the same future Restoration; I should be apt to suspect my own Eyesight, being able to discover none of these Things here, did not I find all Interpreters which have come to my Hands as dim-sighted as my self, I mean as to the Turks, or Hermageddon, or Antichrist, of which *Altum silentium*; but then (a) they find out the Devil here, which is as extraordinary a Discovery, and bring him in by Head and Shoulders, which I impute to Strength of Imagination, or a groundless Opinion that wherever Serpent or Dragon occur they must denote that Apostate Angel; but to me it seems as plain as the clearest Demonstration, that the Prophet by *Leviathan* means *Sennacherib*, and thus I can make the Words of the Prophet coherent with what preceeds and follows, which cannot be done by any other Interpretation.

(a) Munster,  
A Lapide,  
Sandius,  
Forerius.

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## C H A P. XXVII.

Verse 1. **I**N that day the Lord with his sore and great and strong sword shall punish *leviathan* the piercing serpent, even *leviathan* that crooked serpent, and he shall slay the dragon that is in the sea.] *Livjathan* signifies a Whale, the largest Fish in the Sea, which preys on the rest at pleasure, and reigns Sovereign of the Ocean, a fit Emblem to represent the *Assyrian Tyrant*, whom, because of his Cruelty, he stiles the piercing Serpent, with respect to the Sharpness

Sharpness of that Animal's Teeth, and crooked, with respect of its turning and winding it self into different Postures, by which he denotes his *Subtlety*; this *Leviathan* or *Dragon* did God punish when he destroy'd his Army, made him retreat precipitately into his own Country, and there slew him by the Hands of his Sons *Adramelec* and *Sharezer*.

Ver. 2, 3. *In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day.*] As if the Prophet had said, When the Lord shall have destroy'd the *Assyrian Army*, then ye joyful Inhabitants sing of or say to *Jerusalem*, she shall be as a Vineyard planted with the choicest Vines, *I the Lord* will keep it carefully, and water it every moment; *I will watch over it day and night*, and keep out the ravenous Animals which would tread down her Banks and devour her Trees, by which he plainly means that he would not suffer the *Assyrian* or any other Enemy to prevail against *Jerusalem*.

Ver. 4. *Fury is not in me: who would set the briers and thorns against me in battel? I would go through them, I would burn them together.*] That is, I am not so angry with my People as to suffer them yet to be destroy'd, as the haughty Enemy confidently presumes: *Who would set the briers and thorns against me in battel?* Which Words some think should be enclos'd in a *Parentthesis*, as if the Prophet had said, Yet who would encourage the Briers and Thorns to come against me, as if I should spare them because they find I am not angry with my Vineyard? Others think the Prophet is to be understood as if he had said, Yet if Briers and Thorns grow up in her, and bid me Defiance, I will pass thro' my Vineyard and burn them together with my Vines. *Forerius* thinks *Kemah* signifies a *Wall*, and makes the Vineyard speak in the first part, and God in the latter part of the Verse, If the Vineyard shall say I have never a *Wall*, I am expos'd to mine Enemies, who will surround me with a Hedge of Thorns? *Populus Israel loquitur sub nomine vinea, non satis muris & munitionibus fidens, auxiliares copias sibi adesse optat, quibus possit belli tempore hostibus resistere*; but this is forc'd, the whole Verse, I think, may be thus paraphras'd, *Fury is not in me against my Vineyard to destroy her, but yet who would set the bri-*



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*ers and thorns against me in battel? If any one should be so rash I would shew that I can be angry to purpose, I would go through them, and burn the unprofitable Plants together; which is as much as if the Prophet had said, Tho' I spare my People at this time for the Sake of the few Righteous among them, yet if they degenerate more and more they shall feel the Effects of my consuming Indignation.*

*Ver. 5. Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me.]* That is, or if I am angry with my Vineyard, she knows how to appease my Anger, let her take hold of my Arm and hold it that I may not strike her, let my People humble themselves in Dust and Ashes, and turn from their wicked Ways, and I shall soon be at Peace with them; he speaks in Allusion to one who seeing another with a stretch'd-out Arm ready to strike him to the Ground prevents the Blow, by taking hold of his Arm, and holding it fast that he cannot stir it.

*Ver. 6. He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.] Habbaim,* which we render *them that come*, may be translated *venientibus diebus*; tho' at present my People are like a Tree to outward appearance decay'd and wither'd, yet the Days are coming when Jacob shall take root, Israel shall blossom and bud, and fill the face of the earth with fruit; that is, after the Overthrow of Sennacherib they shall flourish again, and grow populous, which is all that the Prophet means by the hyperbolical Expression of filling the World with Fruit.

*Ver. 7. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?] By this we are to understand that God deals not with his own People so severely as with their Enemies, which is to be taken in general of the Egyptians, and other Enemies of their Nation, as well as the Assyrians, most of whom he entirely cut off.*

*Ver. 8. In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east-wind.] Here the Difference appears between the Chastisement of God's People and the Correction of their Enemies, he metes out their Sufferings in due Proportion, not accord-*  
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ing to the greatness of his Power, or their Sins, but according to their Ability to bear what he inflicts, and the hopes he sees of their Amendment: Whereas in dealing with others he is not so cautious or gentle, but proceeds as those who pour out or lay on without any stint or measure. *Beshallikah, when it shooteth forth*, which our Translators, with St. Jerom, understand of the shooting out of the Vine, to which he compar'd the Jews; as if the Prophet meant, when she grows luxuriant he prunes her too spreading Branches warily, for fear of killing the Root: Then he changes the Person from the Second to the Third, and passes from one Metaphor to another, from the Vine to the Corn; In winnowing his People from their Chaff, he allays and restrains the Violence of the Wind, that it may not carry all away before it.

Ver. 9. *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images shall not stand up.*] Here is another difference between God's dealing with the Jews and with other Nations: All the Calamities he inflicts upon his People, are not to destroy, but to chastise them, to bring them to a sense of their Duty, and make them forsake their Sins; as if he had said, *Therefore by this gentle Correction shall the Iniquity of Jacob be purged away; this is all the fruit, this is the only end for which thou chastisest them to take away their Sins*, by making them better; and then he specifies the particular Sin of Idolatry, against which this Judgment was directed, to make them pull down their Idolatrous Altars, and beat them to Ashes like Chalk-stones, to make them demolish their Groves, and pluck down their Images, the Representations of their Gods. Idolatry was the reigning Vice of the Jews; and when God sent his Judgments among them, it was to put them in mind of the God of Israel, whom, if they had not forgot, they would not leave to worship Stocks and Stones.

Ver. 10, 11. *Yet the fenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall*



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XXVII.(a) Grotius.  
(b) Forerius.

*shall be broken off: the women come and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.]* By the defended City, (a) some think he means Babylon, (b) others Jerusalem, in the Time of the Romans; but they were not then guilty of Idolatry, and therefore that Judgment could not be sent to break them of it. I see no reason why it may not be understood of Jerusalem, destroy'd by the Babylonians thus; Yet tho' God has a Kindness for his People, and will not at this time cut them off by the Assyrian, I foresee the time will come when this strong City, now defended by God, shall be desolate, and the Land of Judah reduced to the state of a wild uninhabited Desert: Where there are now great and populous Cities, there shall be Pasture-Ground for the Herds to graze on, in the places where Houses stand, shall Trees grow, the wither'd Branches whereof shall be gather'd by Women to make themselves Fires in the frosty Winter: This I foresee will be the Fate of this People, for they are a *People of no understanding*, neither the Mercies nor Judgments of God have any effect on the insensible Wretches: *Therefore he that made them will have no Mercy on them at last, and he that form'd them into a Nation and Government, will shew them no favour; in which words the Prophet glances by the by at the Babylonian Captivity.*

Ver. 12, 13. *And it shall come to pass in that day, that the Lord shall beat off from the chanel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.]* This is generally understood of God's gathering his People out of the several Countries into which they were scatter'd by their Chaldean Conquerors, from the Chanel of the River unto the Stream of Egypt; that is, in all the intermediate Countries between Euphrates and Nile; and I see no reason why they may not be so understood, unless from the Expression in

in that Day; which, in my Opinion, signifies no more than *then, at that time, or about that time*: Now tho' the Prophet was speaking of their Captivity in the foregoing Verse, yet I think it not so proper to make him say, *Then shall ye be gathered*, when he means 70 Years afterward; and therefore I chuse to refer these two Verses to the Time of *Sennacherib's Overthrow*, mention'd in the first Verse; and to this, I think, the words without any Violence may be apply'd. *And it shall come to pass in that day*, when God shall have defeated the *Assyrian Host*, that the Lord shall restore to their own Country all the *Fugitives*, who, upon the coming of *Sennacherib*, shall have been scatter'd into any of the Nations between *Euphrates* and the *Nile*. This he means by *beating off*; the Metaphor is taken from Apples, or any other Fruit separated by force from the Tree; as he that shakes the Tree, or strikes the Boughs, makes the Fruit fall off, so shall God make them leave those places into which they had retir'd for security. *And ye shall be gathered one by one, O ye Children of Israel, and be brought back to your Country*. And then he tells how this should be done, and from what places they should be recall'd, even from *Assyria* and *Egypt*, and the Countries between them, as is plain from the former Verse; and this by the sound of a great Trumpet, by which I take the Prophet to mean that signal Overthrow of the *Assyrian Army*, which made the Nations round about to ring, and was as much in effect as if God had caused a Trumpet to be blown so loud as to be heard far and near, in every Nation where any of his *Fugitives* absconded.



## The ARGUMENT of Chapter XXVIII.

Here the Prophet foretells the Captivity of the Ten Tribes, taking notice of their Pride and Drunkenness, which among other Sins concurr'd to their Ruin. At the 5th Verse he promises Peace and Happiness to the Residue of his People, which can be understood only of the Kingdom of Judah, and seems to be confin'd to them during the Reign of Hezekiah, ver. 6. The Prophet foreseeing that they also after his death would be guilty of the same provoking Sins, and draw down the same Judgments on their Heads. He complains, ver. 9. of their Stupidity and Incapacity to improve by his Instructions; that his repeated Admonitions were to no purpose, and assures them, ver. 15. whatever presumptuous Hopes they might entertain, they also should find themselves overwhelm'd in the common Calamities of their Country: And lastly, by a very apposite Similitude of the Husband-man, making a great difference in the management of his several sorts of Grain, gives them to understand, that they were to look for some severe Dispensations of Providence, and not expect to enjoy continually the Sun-shine of God's Mercy, of which they made no improving use.

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Verse 1. **W**O to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.] He calls Samaria the Crown of Pride, because it was the principal City of the Kingdom of the Ten Tribes, built by Amri, on the top of Mount Somer, and furrounded with fine Buildings, which afforded a delightful Prospect, upon the account of which it might seem to overlook all the rest of the Cities, as if proud of its Greatness and Situation; but perhaps the Prophet may be better understood of the Pride as well as Intemperance of her Inhabitants. Mirth and Pride, he tells them, should be of a very short continuance, like the  
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the fading Beauty of a Flower, which seldom lasts many Weeks.

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Ver. 2, 3. *Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim shall be trodden under feet.* That is, behold the Lord hath already in his Eye a powerful Prince, meaning *Salmanasar*, against whom they shall not be able to make any Opposition, who like a Storm of Hail, like a boisterous Whirl-wind, and an impetuous Inundation, shall carry all before him, and level every thing with the Ground which he meets in his way; by him shall *Samaria*, that haughty City, be humbled, and the dissolute Subjects of the Kingdom of *Israel* be trodden under feet.

Ver. 4. *And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer: which when he that looketh upon it, seeth it, while it is yet in his hand he eateth it up.* And all the fine Buildings of *Samaria*, that stately City which stands on the summit of a Mountain, over-looking the fertile Valley of *Sichem*, shall be like the short-liv'd Beauty of a Flower, like *precocce* Fruit, hastily pluck'd up, and greedily devour'd; a proverbial Expression, by which the Prophet sets forth the suddenness of her destruction. 1 Kings 16.4.

Ver. 5. *In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people:]* That is, then, when the Judgment shall be executed upon *Ephraim*, or the Kingdom of the *Ten Tribes*, which was in the days of *Hezekiah*, God shall make the two remaining Tribes glorious and honourable, as they were in the Reign of that Monarch, after the Overthrow of *Sennacherib's* Army.

Ver. 6. *And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.]* He shall give the spirit of judgment to him that sitteth in judgment, to *Hezekiah* himself, or the Judges by him appointed to preside in his Courts; he shall endue them with a Practical Knowledge of the Laws, or a steady inflexible Impartiality in determining Causes which come before them, and for strength to them that turn the



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*battle to the gate; that is, those that return from the Battle to the Gates of Jerusalem with Victory, or those that make their Enemies fly before them to the Gates of their own Cities.*

Ver. 7, 8. *But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.*] The two remaining Tribes, to whom God vouchsafes these Favours, who now during the exemplary Reign of good Hezekiah, persevere in the Worship of God, and a due observance of his Laws, when he is gone will fall into the same Sensuality and Excess; even their Priests and their Prophets, I foresee, will prove as debauch'd as the People, and they who should set them an Example of Vertue and Sobriety, be as deep in the Mire of Drunkenness as the rest.

Ver. 9. *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*] As if he had said, But if their Teachers were sober and diligent, and ready to instruct the People under their Care, the People themselves will be so sottish and stupid as to render their Instructions to no purpose, they will be as incapable of receiving any advantage by the plainest Lessons of Morality that can be read to them, as Children at the Mother's Breast: This to me seems the most natural Interpretation, tho' Grotius gives the words a different turn, *Shall I address my Discourses to the younger sort, since the old ones disregard them?*

Ver. 10. *For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little.*] This is one of those difficult places at which Commentators are very much puzzled. (a) Some think he repeats the words of the Scoffers at Religion in those days, who us'd to turn the words of the Prophet into Ridicule, and prophanely banter him in his own Expressions, *Command, command Isaiah*; but the literal Exposition of (b) those who for their plainness are said

Vatablus,  
Fererius,  
Sanctius.

(a) Hieronimus,  
Haymo,  
Lyranus.  
(b) Vatablus,  
Isidorus,  
Clarissus,  
Pagninus,  
Fererius.

to give a frigid Interpretation of them by *A Lapid*, to me seems the most natural, They must be taught like little Children, whose narrow Capacities not enabling them to receive much at a time, require that their Lessons be distributed in small Divisions, such as their Memory may be able to retain.

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Ver. 11. *For with stammering lips and another tongue will he speak to this people.* That is, for with stammering lips and another tongue will he seem to speak, who endeavours to bring this People to a sense of their Duty; as if the Prophet had said, They are grown to that height of Stupidity and Senselessness, that they no more understand what is said to them, tho' never so plainly, than if it were deliver'd in a strange barbarous Language: But others, whom our Translators seem to have follow'd, understand it of God, who having spoken to them by his Prophets to no purpose, would speak to them hereafter not by words, as to Rational Creatures, but as Men are us'd to speak to Brutes, by Blows and Stripes, by bringing upon them a People of a strange Language, the Assyrians or Chaldeans.

Ver. 12, 13. *To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go and fall backward, and be broken, and snared and taken.* In the former Verse he describ'd the Stupidity of the Jews, on whom Instruction was flung away; for he that at any time undertook to put them in mind of their Duty, would no more command their Attention, than if he spoke in another Language. In this, as I understand the words, he gives a Reason why he pronounced them so insensible, *To this People he said*, that is, God has often, by the Mouth of his Prophets, declar'd, that all that he requir'd of them was to have a tender regard to their suffering Brethren, to relieve one another in distress; this would be rest and refreshment unto me, saith the Lord. This tender Concern for one another's Welfare was so often insisted upon by the Prophets in their Popular Exhortations, that Zechariah says to the Jews, after



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ter their return from their Captivity, Should ye not hear the words which the Lord hath cry'd by the former Prophets, when Jerusalem was inhabited, and in Prosperity, saying, Execute true Judgment, and shew Mercy and Compassion every one to his Brother: But they would not hear, tho' the word of the Lord was unto them Precept upon Precept, Line upon Line, here a little and there a little. That is, tho' it was deliver'd to them in short Discourses, with all possible plainness, and repeated to them over and over again: That they might, that is, therefore they shall go and fall backward, and be broken and snared and taken; they shall learn to pity others by a sense of their own Sufferings, they shall be taken by the Enemies, like wild Beasts in a Toil, and undergo a great deal of Hardship at their hands, as many of them were taken Captives upon this Invasion of Sennacherib, and the whole Nation afterward by Nebuchadnezzar.

Ver. 14, 15. Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall come unto us; for we have made lies our refuge, and under falshood have we hid our selves.] Tho' ye have said within your selves, we will make a League with Sennacherib our deadly Enemy, and sooth him into good Humour by soft Words and appeasing Presents. Thus Grotius. But the Prophet may be suppos'd to speak of Death and the Grave, (for so Seal should be render'd here) as Persons whom they thought they had so firmly engag'd in their Interest that they had nothing to fear from them; because ye are confident and presumptuous, as if ye had a Lease of your Lives, and Death by a solemn Contract were oblig'd to spare you for so many Years, when Sennacherib, like a Rapid Torrent, over-runs the rest of Judea, we shall be safe, as if seated on a lofty Hill, far enough out of the reach of the rising Waters; or if the worst comes to the worst, we will make Lies our Refuge, and under Falshood will we hide our selves; we will flatter the mighty Monarch, and secure our selves by the most humble Submission, and pretended Compliance with the Religion he professes; tho' others understand by  
Lies

*Lies and Falshood* their Idols, which they thought themselves sufficiently guarded by, others their Wealth dishonestly got, by which they were sure to make their Peace with the *Assyrian*.

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Ver. 16, 17. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.] The meaning of these Two Verses is plainly this, Therefore because ye are so secure as if no Danger could come at you, behold I will lay in Zion a Foundation for those who believe, but yet I will lay Judgment to the Line for those who believe not; as if he had said, Ye may flatter your selves with vain Hopes of escaping the Fury of the Assyrian by Tricks and Presents, but Jerusalem is the only Place ye can be secure in, there I have laid such a Foundation for your Security as shall not be mov'd, if ye rely on my Promises, and put your Confidence in me only. A stone, a tried stone, a precious corner stone, a foundation, are all synonymous Terms, by which the Prophet expresses the Security they should enjoy in Jerusalem, under the wise Conduct of Hezekiah. He that believes shall not make haste, that is, he shall have no occasion to hurry away into distant Countries; but it is very probable *Lo Jebish* was the original reading, instead of *Lo Jechish*, because the LXX render it, ἐμὴ καὶ κατασκευῆς, and so it is quoted in the New Testament, where the Apostles apply it in the spiritual Sense to Christ; assure your selves however, tho' I lay this Foundation in Jerusalem, I will also lay Judgment to the Line, and Righteousness to the Plumbet; that is, I will not in the least depart from my Threats, or make any Abatement in the Severity of them, but will fulfil them with such a nice Exactness as is observ'd by accurate Architects, who do every thing by Rule and Measure.

Ver. 18. *And your covenant with death shall be disannul'd, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be troden down by it.* The Agreement ye have made with Death and the Grave, by which ye think your selves secur'd from Danger, shall signify



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signify nothing when *Sennacherib* comes among you, an Arbitrary Tyrant, who has no regard to Covenants solemnly agreed to by himself, and therefore very unlikely to be ty'd up to your imaginary Contract.

Ver. 19. *From the time that it goeth forth, it shall take you: for morning by morning shall it pass over, by day and by night, and it shall be a vexation only to understand the report.*] The Words may be better render'd, *As it passes over your Land it shall sweep you away with it, like an overflowing Flood, which surprizes an unwary Traveller on the Beach; every Morning in a constant continu'd Course it shall overspread the Land Day after Day, and Night after Night; that is, it shall pursue you without any Stop or Interruption, nothing to check or contract the prevailing Stream; and the Effects of this Inundation shall be so terrible, that a bare Narration of it shall be very afflicting.*

Sext. Amama.  
Antibar. Bi-  
blic. l. 4. c.  
28.

c. 5. 20.  
c. 10. 12.

Ver. 20. *For the bed is shorter, then that a man can stretch himself on it: and the covering narrower, then that he can wrap himself in it.*] The Prophet by these Proverbial Expressions means, that they should be reduc'd to such Straits and Distress, that all their Wiles and Shifts should not be able to secure them; the Speech is Metaphorical (says *Kimchi*) as a Man who lies in a Bed too short for him, and under a Covering too short, cannot stretch out his Legs at length, nor cover all his Body; so shall it be with the Jews, nothing shall be left them but the City *Jerusalem*, and that shall be too narrow to hold them all, so that a great many of them must unavoidably fall into the Hands of the *Assyrians*.

Ver. 21. *For the Lord shall rise up as in mount Perizim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.*] The Histories to which the Prophet refers may be read, the first in the Second Book of *Samuel*, the other in that of *Joshua*, by which he design'd only to set forth the Suddenness of this Invasion of *Sennacherib*, against which the Jews should have no Time to prepare for their Defence; God shall rise up against his own People as he did in Mount *Perizim* against the *Philistines*, and he shall be angry with them as he was with their Enemies in the valley of *Gibeon*, when he caus'd the Sun to stand still that their Slaughter might

might be the greater, for he is resolv'd to execute Vengeance on them, which he calls *his strange Work* and *strange Act*, because contrary to the Tenour of his Dealings with them, which was all Kindness and Compassion; this *Lucas Brugensis* will not allow of, but understands it of *Christ*: *Christus venit in mundum ut faciat opus suum, scilicet redimeret genus humanum, sed ab ipso alienum est opus ejus, non enim convenit deitati conspu, flagellari, crucifigi. Insulse.* *Amama ibid.*

Ver. 22. Now therefore be ye not mockers, lest your hands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.] Therefore despise not the Threatnings which I denounce against you, but think seriously of what so nearly concerns you, lest ye draw on your selves sorer Afflictions, lest, like a refractory Criminal, ye be loaded with heavier Chains, and there be no possibility of escaping; for I can assure you God is fully resolv'd to bring Desolation on the Land of Judah, not universal indeed, because he will preserve *Jerusalem* and those few who confide in him, but he has determined to bring it on every Corner of the Land besides.

Ver. 23, 24, 25. Give ye ear, and hear my voice, hearken and hear my speech. Doth the plow-man plow all day to sow, doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rie in their place? The Prophet, by a Similitude taken from the Husbandman, shews, that they were not to expect that God would deal with his People always alike, he has his Seasons of Mercy and his Seasons of Judgments, as the Husbandman has his of Plowing and Harrowing, of Sowing, of Reaping, and Threshing; he is not always plowing and harrowing, but when the Earth is sufficiently open'd he casts in his Seed, when it is ripe he cuts it down, and according to the nature of it threshes it out, some Grains after one manner, and some after another; *Gish* and *Cummin* being easily separated he gently threshes with a Rod or Stick, but *Wheat* sticking faster he handles more roughly, driving Carts with indented Iron Wheels over it, as *St. Jerom* reports to have been the Custom of those Times.



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Ver. 26, 27. *For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod.]* These Words may be otherwise render'd, *And he beateth it out according to that Course which his God teacheth him;* he passes from the Discretion of the Husbandman in disposing his Seed after he has fitted the Ground for it to his Prudence in threshing it out, according to the nature of the Grain, with an Intimation from whom he deriv'd that Prudence, even from God, who gave him Reason, and made him capable of distinguishing Things of a different nature, and managing them accordingly.

Ver. 28. *Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of the cart, nor bruise it with his horsemen.]* That is, Wheat, of which Bread is made, is separated from the Straw after a rougher manner, yet though the Drey be drawn over it, and the Iron Wheel bruise the Straw, the Grain receives no Harm, because the Husbandman *will not ever be threshing it, nor breaking it with the wheel, nor bruising it with his horses,* but as soon as it is separated he lays by the boisterous Instruments; or thus, Bread-Corn is bruised to Meal in a Mortar or Mill, the Husbandman will not bruise it to Meal with a Threshing Instrument, because he will not spend so much Time about it as it would take up that way; *nor will he break it with the wheel of his cart, nor bruise it with his horsemen,* because if he should, the finest Flower would be lost and spoil'd; he leaves them to make the Application, which is obvious enough, that as the Husbandman has different Ways of Management, according to the nature of his Grain, so the Proceedings of God with his People are various, according as they behave themselves, well or ill; it was usual to tread out the Corn with Oxen in those Countries, as appears by the Law of Moses, which forbiddeth *muzzling the Ox when he treadeth out the Corn,* and probably Horses might sometimes be us'd on the same Occasion; but the Hebrew Criticks tell us, that *Parashau* signifies those Iron Spokes or Teeth with which the Cart-Wheel

Prov. 27. 22.  
Numb. 11. 8.

Deut. 25. 4.

Gataker.

Wheel was arm'd, so call'd from the Resemblance they bore to the Rowels of Horsemen's Spurs.

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Ver. 29. *This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.* Some refer the Article to the Desolation of Judea by the Assyrians, some by the Chaldeans, and some by both, as proceeding from God, but others to the Prudence of the Husbandman, observable in the various Methods of Management, in separating several sorts of Grain; this, says the Prophet, cometh from God, who is the Fountain of all Wisdom.

The ARGUMENT of Chapter XXIX.

*This Chapter is certainly to be understood of the Siege of Jerusalem, which having been besieged by Three great Armies at different times, Interpreters are divided in their Opinions to which it is to be referred; Mr. Whiston thinks the Prophet is to be understood of the last Siege by the Romans, and St. Jerom and Cyril are of the same Mind, with this difference, that they allow it is first to be understood of the Destruction of Jerusalem by the Chaldeans; but if they had considered the 5th and 7th Verse they would have found the Prophet representing the Besiegers of Ariel, as vanishing suddenly away, like Chaff scattered by the Wind, or the imaginary Representations of a Dream, when a sudden Noise recalls the busy Spirits from the Brain, and dissipates the fleeting Thoughts the Soul was entertain'd with; by which Similitudes the Prophet elegantly sets forth a sudden Overthrow, which neither the Babylonians nor Romans met with, but was so remarkably fulfill'd in the Destruction of Sennacherib's Army, that I can't imagine how Commentators could miss an Observation so obvious. Mr. Whiston seems to be aware of this, and therefore prudently stops at the 4th Verse, for if he had added the Three succeeding ones, he could not but be sensible every Reader would have been ready to make this unanswerable Objection, How can the Prophet be understood of the Siege of Jerusalem by Titus, when he describes the Besiegers overthrown in a Moment, the whole*



*Army vanishing as it were out of Sight at the same Instant? But these I find he has rank'd in another Class, among Prophecies relating to the Destruction of the Turks; though the fifth Verse be connected with the fourth by the Conjunction Vau, and no Reason can be assign'd why it should not be referr'd to the same Time; there are several other Particulars in this Chapter which cannot be made Sense of unless referr'd to the Assyrians, which I shall take notice of as they occur.*

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C H A P. XXIX.

(a) *A Lapide,  
Sanctius.*

(b) *Grotius,  
Adamus,  
Forerius.*

Verse 1. **W**O to Ariel, to Ariel the city where David dwelt; add ye year to year; let them kill sacrifices.] No doubt can be made that the Prophet by Ariel means Jerusalem, because he explains himself by the City where David dwelt; this all Commentators agree in, tho' they differ in assigning the Reason of this Appellation; some (a) think it is so call'd, because in the Temple there was an Altar of that Name, so call'd because it seem'd like a Lion to devour the Bodies of the devoted Beasts, consuming them to Ashes in a moment: Forerius thinks it was call'd Ariel, not only upon the Account of the Strength of its Fortifications, Ari El Leo Dei, but because it had made great Conquests in the neighbouring Kingdoms, *Et quasi leo eo tempore quo in ipsa residebat David populos decerpisset, Arah in the Hebrew signifying to tear in pieces*; the City it's certain was very strong, upon which Account, when David came against it, the Jebusites bragg'd that the lame and the Blind might defend it against his Army; but whether this was the Occasion of the Name is very uncertain, as well as other Conjectures as to the Etymology of the Word, which are to be met with among Commentators. Add year to year, and let them kill sacrifices; that is, flatter your selves with the pleasing Prospect of many happy Years to come, and think by the Multitude or Constancy of your stated Sacrifices to put a Stop to my Anger, yet will I distress thee, O Ariel; but (b) others think the Prophet only means, add a Year to a Year, that is, for Two Years, or a very few Years, ye may kill Sacrifices, but after that I will so straiten Jerusalem, that the public

public Feasts shall be at a stand, and no Sacrifices be offer'd in the Temple.

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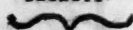
Ver. 2. *Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.*] In the Original, *Hatzikochi*, I will reduce it to straits by shutting the Inhabitants close up within the Walls of the City; and there shall be heaviness and sorrow, they shall be concern'd to see themselves surrounded with so great an Army, as, without a Miracle, could not fail taking the City: *And it shall be unto me as Ariel*, like the brazen Altar of Burnt-Offerings, surrounded with dead Carcases, which may be understood of the Slaughter of the Assyrians without the Walls, or of the Citizens within, many of whom to be sure were kill'd by one Accident or another during that Siege.

Grotius.

Ver. 3. *And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.*] The words by a change of the Vowels may be render'd, And I will besiege thee as David did in his time, and raise Batteries against Thee, which may seem to contradict what is said, Chap. 37. 33. to which it is answer'd that the Prophet here speaks of the Army under Tartan, Rabсарis, and Rabshakeh, who block'd up Jerusalem, while Sennacherib with another was ravaging the open Towns of Judea; of which Army, headed by the King in Person, the Prophet there speaks.

Ver. 4. *And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*] Thou shalt be glad in a submissive manner to implore the Favour of Sennacherib, thy Speech shall not be so loud and presumptuous as at present, but utter'd in low whisperings, as Men talk to one another when they skulk under Ground in unsuspected holes, and are afraid of being discover'd; which was fulfill'd in Hezekiah's Message to Sennacherib, *That which thou puttest upon me will I bear*; and the Speech of his Messengers to Rabshakeh, and thy Voice shall be as of one that has a familiar spirit; such being us'd to mutter their ambiguous Answers in low undistinguishable sounds, as if the Voice proceeded from



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(a) Hieronimus,  
Grotius.

from deep Caverns in the Earth, and was almost spent before it reach'd the Ear.

Ver. 5. *Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea it shall be at an instant suddenly.]* (a) Some think by this Similitude is set forth the Number and Swiftnes of their Enemies coming upon them; but I think it more natural to understand it of the sudden Overthrow of the *Assyrian Army*, which is here meant by the *multitude of Strangers*; as if the Prophet had said, But be not dejected at the Numerous Host of *Assyrians*, which from thy Walls thou mayst behold, for they shall be scatter'd like small dust before the Wind, the *multitude of their terrible ones shall be as chaff*, easily dissipated; they shall vanish, as it were, in a moment, thou shalt lose sight of them all on a sudden: And thus says *Munster* the *Jews* understand this Verse, *De Assyriis unâ nocte in favillam redactis.*

(b) Vatablus,  
Clarius.

Ver. 6. *Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.]* He speaks to the *Assyrian King* or *Army* in the second Person as most think, without any reason, says *Vatablus*; for *Tippaketh* may as well be taken in the third Person, Feminine, as in the second, Masculine, and be render'd, *It shall be visited of the Lord of Hosts with Thunder.* What? But the Multitude of the Strangers and strong Ones in the former Verse; and I can see no reason why these terrible Commotions of Heaven and Earth, attended with Lightning and Thunder, may not be suppos'd at the destruction of the *Assyrian Army*, as well as they are (b) suppos'd to have happen'd at the destruction of *Jerusalem*.

Ver. 7, 8. *And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.]* That is, they shall vanish away so suddenly that the Inhabitants

habitants of *Jerusalem* shall almost think they had only dream'd they were inclos'd by a Foreign Army, and be in the same surprize as a Man whose Imagination has all Night long been entertain'd with the pleasing Scene of an Imaginary Banquet, who waking finds himself hungry and wonders what's become of that heap of Victuals he thought he saw and smelt, and fed on heartily: So shall it be with the *Jews*, they shall wonder in the Morning what is become of that formidable Host which over Night they beheld from their Walls with great Anxiety.

Ver. 9, 10. *Stay your selves and wonder, cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*] As if he had said, Tho' I tell them so plainly of the destruction of their Enemies, yet they will not believe me: Stop therefore ye *Passengers* and wonder at their Infidelity, 'till having consider'd the matter, ye see reason to cry out, They have lost the use of their Senses, like Men whose Brains are turn'd with the Fumes of Wine: The Lord has suffer'd them to go on so long in a contempt of his Prophets, that their Understandings are in a manner shut up, as if they were seiz'd with a Lethargy, by which their Spirits were render'd incapable of such a Motion as may convey to their Mind a sense of the words they hear: The same thing he expresses again in other words, *He hath covered your Rulers and Seers*; that is, the Eyes of their Prophets and Governours he has, as it were, Hood-wink'd, made them as incapable of seeing, as if a thick Covering were drawn over their Eyes.

Ver. 11, 12. *And the vision of all is become unto you, as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned.*] That is, I have prophecy'd to you of the Straits to which I will suffer *Jerusalem* to be reduced, and I have told you of the sudden destruction which shall fall on your Enemies, but my Prophecy is no more.



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more understood or believ'd, than the words of a Book which is close seal'd up can be understood by a Person who has not the liberty to open it; or the words of an open Book, by one ignorant of the Language in which it is written.

Ver. 13. *Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:]* He accuses the Jews of Insincerity, that their Religion was mere Formality; they said fine Things of the God of Israel, and as often as they mention'd his Name did it with wonderful Reverence, as if they really lov'd, esteem'd and honour'd him; but all this while their Heart was remov'd far from him, and if they fear'd him and observ'd his Laws, it was not from such a Principle of Love as should make them afraid of offending him for his own sake, but purely out of a servile Fear of suffering, they kept out of the reach of the Law.

Ver. 14. *Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.]* He calls the destruction of the unbelieving Jews of those Times a marvellous Work and Wonder, for the same reason for which he call'd it before a strange Work, because it was contrary to his Inclination, and such as he seldom did. *For the Wisdom of their wise Men shall perish;* all the politic Contrivances of those who think themselves wise enough to shift for themselves, shall only expose them more certainly to Danger, which he expresses with a little variety in the next words, *and the Understanding of their prudent Men shall be hid;* that is, they and their Prudence shall perish together.

Ver. 15. *Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?]* The Persons here spoken of seem to be those sceptical Statesmen who derided the Predictions of the Prophet, and thought their own Wisdom sufficient at any time to secure themselves: But God tells them tho' their Devices and Designs were

so

so cunningly contriv'd and so closely manag'd, that they might seem to lye too deep even for God himself to discover or disappoint, yet they should no more be able to conceal their Designs from him, or bring about any thing which he intended to cross them in, than the Clay of the Potter is able to keep out of his Sight when he has it in his Hand, or to mould it self into a different Shape than what he design'd it. *Amama ibid.*

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Ver. 16. *Surely your turning of things upside down shall be esteemed as the potters clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? ]* Your turning things upside down to conceal your intended Designs, or that which ye roll up and down in your Thoughts, devising how to contrive it successfully, casting it this way and that till it please your Fancy, lyes as open to the Eye of God as the Fashion of the Clay to the Potter when he has it before him on the Wheel.

Ver. 17. *Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? ]* This some expound of a general Devastation of the Land, that Mount *Lebanon*, adorn'd with goodly Cedars, should have all its stately Trees cut down, and be reduc'd to the same Condition as *Carmel*, that is, have no more Trees than their Plains us'd to have, and *Carmel*, or their fruitful Plains, abounding before with Corn, be reduc'd to a mere *Lebanon*, bear no more Corn than that or any other Mountain: Which I prefer to the Parabolical Exposition of *Grotius*, *Sublimes quales erant Assyrii deicientur, agri plani attollentur in montium speciem*, (i. e.) *Hebraei afflictissimi erunt victores*; but against the former Exposition there lyes this Objection, that it turns a Promise into a Threatning, for by what follows in this Chapter, and by the 32d Chapter and the 15th Verse, where the same is repeated, it appears to be a gracious Promise of the great Fertility and Fruitfulness God would abundantly bless their Land with, upon the Restitution of their State after the *Assyrian* Depredation; which Fertility should be so great, that the *Forests* and woody places like *Lebanon*, which yielded nothing but Matter for Building or Fuel, should yield as plentiful Crops as the most

*Gataker.*

F f

fruitful



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fruitful Plains, be so replenish'd with Corn and Trees, that they should seem to be so many Forests.

Ver. 18. *And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.*] That is, then those who were slow of Heart to believe this Prophecy, and minded *Isaiah* no more than if they had been really deaf, shall hear, that is, shall understand the meaning of this Prophecy, and those who were blinded by Prejudice have the Eyes of their Understanding open'd, and perceive the meaning of it by feeling the good Effects of it.

Ver. 19. *The meek also shall increase their joy in the Lord, and the poor among men shall rejoyce in the holy One of Israel.*] By the *Meek* understand those who were not wilful and refractory, but submitted themselves to the Lord, and depended on him, who retir'd to *Jerusalem* for Shelter, and there underwent a great deal of Hardship, till God destroy'd their Enemies, and then their Hearts were fill'd with Joy.

Ver. 20. *For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.*] The terrible one, or the terrible ones, is all along the Epithet of *Sennacherib* and his Army, whose Approach justly rais'd Consternation in every Quarter; these terrible ones shall be brought to nought, says the Prophet, and so they were, nothing remaining of them but their Carcases; and the scorner shall be consum'd; those sceptical Jews, who giving no Credit to the Words of the Prophet, took no care for their Security, and were in all Probability most of them either slain or carry'd Captive into *Assyria*; and all they who watch for iniquity, that is, were so malicious as not only to despise the Threatnings of the Prophet, but to seek his Ruin for telling them the Truth.

Ver. 21. *That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.*] The Prophet speaks of himself in the Third Person, he was the Man whom they made or accus'd as an offender, and, if they could have prevail'd, would have had him put to Death, just as they serv'd *Jeremiah* afterwards; he was the Person who reprov'd them in the Gates, in all their public Places of Resort, boldly told

told them of their Sins, and was often in danger of his Life for it; he *was the just one*, whom they endeavour'd to *turn aside from his integrity*, representing him as a dangerous Person, and an Enemy to his Country, because he told them the fatal Consequences of continuing in their Sins.

Ver. 22. *Therefore thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.*] Because all these Things shall most certainly come to pass, the *Assyrians* be overcome, the *Infidel Jews* be destroy'd, and the *Faithful* deliver'd, therefore *Jacob*, the Father of the Faithful, *shall not be ashamed* of his Children; he speaks of the *Patriarch* as if he were now alive, looking with Pleasure on the happy Condition of his Posterity, flourishing under the Protection and in the Favour of God.

Ver. 23. *But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel.*] Preservation from certain Death or unavoidable Ruin is, as it were, a new Creation, therefore on this Occasion he calls the *Jews* the work of his hands; as if he had said, But when he looks on his Children whom I have redeem'd out of the Hands of their Enemies, *he shall see them sanctifying my name, for they shall sanctify the holy One of Jacob, and shall fear the God of Israel*; that is, this Deliverance so seasonably wrought for them shall make a deep Impression on their Mind, they shall praise him for his Goodness, and stand in awe of his Power, and it shall please the pious *Patriarch* to see his Descendants so dutiful to their Creator.

Ver. 24. *They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.*] That is, they that were mistaken in their Opinion, thinking there was no likelihood that they should be deliver'd from so potent an Enemy, shall see their Mistake, and entertain better Thoughts of the Prophet; and they that murmur'd, (as probably some of them might when they found themselves pinch'd with Want and expos'd to Hardships) shall be better instructed, and find it safest and best to confide in the living God.



## The ARGUMENT of Chapter XXX.

Jerem. 42.

From the 13th to the 18th Verse of this Chapter I find apply'd by Mr. Whiston to the Destruction of Jerusalem by the Romans, and then I am sure all the Chapter must be understood of the same Time, because the 13th Verse is plainly connected to the former part of the Chapter by Laken, therefore, and the 18th Verse, (at which he begins a new Prophecy relating to the Conversion of the Jews) is as plainly connected to that part, at which he supposes Isaiah to prophesy of the Destruction of Jerusalem by the Romans; but the Romans are no way concern'd in this Prophecy, for Egypt long before that Destruction of Jerusalem was part of the Roman Empire, and it is absurd to suppose the Jews at that Time should look for Assistance from thence; St. Jerom thinks the Prophet is to be understood of those Jews who, when their Brethren were carry'd into Captivity, were left behind in Judea under Gedaliah, and upon his Death, for fear of the Resentment of the Chaldeans, left their own Country and retir'd into Egypt; but this cannot be, because the Jews here spoken of are said to go down into Egypt without asking Direction from God, v. 2. but those who upon the Death of Gedaliah sought Shelter there, consulted God by the Prophet Jeremiah, who expressly forbid it, and yet they went. Lyranus and others think the Prophet denounces Judgments against those who upon the Approach of Sennacherib's Army thought it adviseable to send to Egypt for Assistance, and Sanctius owns there are a great many Passages in this Chapter which will be very difficult to explain if understood of any other Time: These I follow, because the whole Chapter exactly agrees with the Circumstances of the Jews in the Reign of Hezekiah, and cannot without a great deal of Violence and Wresting be made Sense of any other way; in the first Seven Verses he pronounces Wo against those who were for sending to Egypt for Help, and describes the cold Reception their Ambassadors met with in the Court of Pharaoh; at the 8th God bids the Prophet draw up a Character of that rebellious People, which he does in that and the four following Verses; at the 12th he tells them their Sins should be the Cause of their Ruin, which they might have prevented had they

they rely'd on God; and not on Man; however v. 18. he promises to give those Time to retire to Jerusalem who put their Trust in him, where he would keep them safe from Harm, and tho' he suffer'd them to undergo some Hardships, and be in want for a while of some of the Necessaries of Life, yet he would make them sufficient amends, by giving them plenty of all Things afterward, and make their Condition a great deal more happy than they could ever remember it before, the time of which he plainly points out, v. 25. In the Day of the great Slaughter, which can be understood only of the Destruction of the Assyrian Army; then he describes God, as it were, in the height of Passion, coming to take Vengeance on their Enemies, and their Joy at their unexpected Deliverance; and at the 31st Verse, as if he design'd to prevent any Mistake as to his meaning, he tells them, thro' the voice of the Lord shall the Assyrian be beaten down.

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Verse 1; 2. **W**O to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.] As soon as it was known in Judea that Sennacherib was on the March to invade them, the Jews were divided in their Sentiments as to the Methods of securing themselves; some thought it most advisable to make a voluntary Resignation of themselves and Kingdom, since it was not in their Power to prevent it; others thought it more prudent to make a League offensive and defensive with the Egyptians, Isaiah only and a very small Number were for relying on God; upon this Account he calls them a rebellious People, because they refus'd to follow God's Directions, and obstinately adher'd to Ways and Courses of their own. *That cover with a Covering, but not of my Spirit; that is, that form Designs of securing themselves which are contrary to my Will. Qui forment des Entreprizes qui ne viennent point de mon Esprit.* Port-Royal Version. This is the true meaning of the Words, which are



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-2 Kings 18.  
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metaphorically taken from Casters of Metal, *Nam quem-  
admodum ad fundenda metalla opus est follibus, ita ad opus bo-  
num faciendum opus est Spiritu Dei.* That they may add Sin  
to Sin; that is, whereby they add sin to sin; they sin in  
seeking Aid from Egypt against the Assyrians, as they for-  
merly sinned in seeking Aid of the Assyrians against their  
Confederate Enemies of Israel and Syria in the Reign of  
*Ahaz*. That they had apply'd to the Egyptian Court may  
be gather'd from the Speech of *Rabshakeh*, *Thou trustest  
upon the Staff of this bruised Reed.* And the Assyrian we  
find had receiv'd Intelligence of the Correspondence be-  
tween them, and the vigorous Application they made to  
engage them in their Quarrel. *Sanctius* thinks they did  
give them Assistance, but I meet no Footsteps of it in  
the History; and if they join'd with *Tirhaka* the Ethiopian,  
in order to raise the Siege, it is probable they were van-  
quish'd by *Sennacherib*, who returning to his Army be-  
fore the City with the Spoils of their Confederates, fill'd  
them with Horror and Confusion.

Ver. 3, 4. *Therefore shall the strength of Pharaoh be your  
shame, and the trust in the shadow of Egypt your confusion.  
For his princes were at Zoan, and his ambassadors came to  
Hanes.* Zoan was one of the Principal Cities in Egypt,  
and Hanes another; and sometimes perhaps the Court  
was at one, and sometimes at the other, upon which ac-  
count the Jewish Ambassadors, chosen out of the Prime  
Nobility of that Nation, were oblig'd to attend the  
Court, and move as that mov'd.

Ver. 5. *They were all ashamed of a people that could not  
profit them, nor be an help nor profit, but a shame, and also a  
reproach.* This may be connected with what goes be-  
fore; yet notwithstanding all the Assistance they can ob-  
tain at the Court of Egypt, they shall be sham'd of a  
People, who, if they were willing, were never considera-  
ble enough to do them any Service at such a time. *Gro-  
tius* thinks that *Psammiticus* was then in Alliance with  
*Sennacherib*, and would not break with so powerful a Mo-  
narch, and so coldly dismiss'd the Ambassadors of the Jews;  
*Sanctius*, that he did assist them; but whether he did or  
did not, is not very material. If he did it was to no  
purpose, and they had reason to be sham'd of their in-  
significant

significant Helpers; if they did not, they might reflect with themselves upon the repulse of their Ambassador, how unlikely it was that so weak a Kingdom could assist them against so strong an Enemy, and be ashamed that they made any Application to them.

Ver. 6. *The burthen of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery-flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.* Some think a new Prophecy here commences, but St. Jerome is of another Opinion; and the words may be rendered so as to carry on the Thread of Discourse, *The Beasts carry Burdens to the South, through a Land of Trouble and Anguish*; as if he had said, Methinks I see the Beasts carrying Loads of Presents to the Egyptians through that dangerous narrow Passage infested with Lions and fiery-flying Serpents, and other ravenous Beasts, they carry them on the shoulders of young Asses, and their Treasures upon bunches of Camels to a People, who, whatever fair words they may give them, and large Promises, shall not be able to profit them. He calls the Isthmus, between the Mediterranean and Red Sea, *A Land of Trouble and Anguish*, because of the difficulty of passing it, upon the account of the excessive Heats, scarcity of Water, and the great Number of savage Beasts that harbour there. Tho' others think the Prophet means the great Wilderness wherein their Forfathers struggled with so many Inconveniencies in their way to the promis'd Land.

Ver. 7. *For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.* For whatever Pretensions of Friendship they may make, I am well assur'd that the Egyptians shall not be able to do them any manner of Service; therefore I tell them it is their wisest course, and will prove their surest strength, quietly and patiently to resign themselves into the hands of God, to sit still and see the Salvation which he will work for them.

Ver. 8. *Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.* What he would have writ, the following Verses

shew;



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shew; and therefore he would have it written before them, that they might see their own Character in a lively manner represented, and themselves painted in their proper colours. This care he takes because he was about to do a *strange Act and marvellous Work*, that all the World might know that it was not his but their Faults, that he should deal thus with them, contrary to his own Inclination toward them.

Ver. 9, 10. *That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not, and to the prophets, Prophecie not unto us right things, speak unto us smooth things, prophecie deceits.*] This is not to be understood as if they said thus expressly, *totidem verbis*, but by their insolent Behaviour to the Prophets they declar'd their Mind as plainly as if they had vented it in opprobrious Language.

Ver. 11. *Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us.*] That is, do any thing else, employ your Time otherwise than by troubling your selves and us with incredible Stories of what shall befall us the Lord knows when, *Make no more mention to us of the holy One of Israel*, that State-Preface to all your impertinent Harangues, it being usual with the Prophets to introduce their Discourses *ad Populum*, with, *Thus saith the Lord*.

Ver. 12, 13, 14. *Wherefore thus saith the holy One of Israel, because ye despise this word, and trust in oppression and perverseness, and stay thereon. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withal out of the pit.*] By reason of this your Iniquity ye shall be like a piece of a high Wall, which swells outwardly, and is just ready to fall, yea, that falls and breaks to pieces suddenly, without giving any warning: By this comparison the Prophet sets forth the suddenness of their destruction, as he does the large extent of it by the dashing in pieces of the Potter's Vessel: And tho' we meet with no account of any particular Judgment

ment which singled out the Wicked of those Times, yet it is very probable it fell severest on them, because giving no credit to the Prophet, they had not time either to fly into other Countries, or retire to *Jerusalem*; and thousands of them without doubt were put to death by the plundering *Assyrians*, and many of them were sent into Captivity; for most, if not all the Cities of *Judah*, except *Jerusalem*, were in their hands, and they ravag'd the defenceless Country a great while, before their Army overthrown.

Ver. 15. *For thus saith the Lord God, the holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength, and ye would not.*] That is, in returning to God, or from your vain design of sending to *Egypt* for Succour, and in resting quietly within your Walls shall ye be sav'd. Tho' some of the Fathers hence prove the Efficacy of *Contrition*, whereas neither *Shuvah*, nor any Verbal thence deduced, ever signifies Repentance in Scripture.

Ver. 16, 17. *But ye said, No, for we will flee upon horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.*] But ye said, No, we will not return, and alter our purpose, we will not rest and sit still at home, but we will go down into *Egypt*, and provide our selves with good Horses there, that if we be overcome by the *Assyrians*, we may fly the faster from them: All this your Enemies shall do, they shall ride on the Swift, and overtake you run you never so fast; and instead of making head against them, which ye pretend to do, a thousand of you shall run away at the approach of a single *Assyrian*, and a small handful of *Assyrians* shall drive the whole Nation before them, 'till there be not two of you left together in a Company. Beacons standing by themselves in some solitary Place: And the Prophet, I suppose, means the same by the other Similitude of an *Ensign on a Hill*; tho' *Forerius* gives it this turn, And they shall be scatter'd on the face of the Earth, and People shall gather themselves



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to gaze at them as they flock to a Standard erected on some eminent Place.

Ver. 18. *And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for him.] Velaken*, which we render *and therefore*, may signify yet not withstanding; and the sense of this Verse be thus understood, Tho' Destruction shall overtake the rebellious Jews, yet will the Lord wait 'till ye have fortify'd your City, and put your selves in a solemn manner under his Protection, before he brings the *Assyrian* into your Country, that he may shew favour unto you; yet will he be exalted, by having Mercy upon you; *for the Lord is a God of Judgment*, that is, of Mercy and Compassion, as the word plainly signifies in that of the *Psalmist*, *O Lord correct me but with judgment, not in thine anger lest thou bring me to nothing.*

Ver. 19. *For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.]* For the People that trust in the Lord shall dwell securely in *Jerusalem*. In a short time ye shall be out of all danger, and no more be dejected at the sight of the *Assyrians*; for I will be gracious unto you when ye make your Supplications unto me, and will not be deaf to your Requests. Here the Prophet speaks of the same Persons first in the *third*, and then in the *second*, and of God in the *third*. This plainly proves that the Propet has been discoursing concerning the *Assyrian*, not the *Chaldean* Invasion, because in this they were so far from dwelling securely in *Jerusalem*, that the City was quite destroy'd, and they that escap'd the edge of the Sword, were carry'd away into Captivity; tho' *Sanctius*, in favour of that Interpretation, thinks it may be understood of their dwelling securely in *Jerusalem*, after their return from Captivity; but I think it very unlikely that the Prophet by *dwelling in Sion*, should mean returning again to that City, since he has not said a word of their being driven out of it.

Ver. 20. *And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be*

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be removed into a corner any more, but thine eyes shall see thy teachers:] Tho' ye find your selves reduc'd to Extremities usual in long Sieges, tho' ye be stinted to a short Allowance of Bread and Water, and are forc'd to undergo a great many other inconveniencies, yet use not my Prophets ill, make them not run into Corners to hide themselves from the violence of an impatient multitude; but be glad to see them among you and let their Examples encourage you, to bear up handsomely under the short Afflictions which shall then be upon you. This (a) is the plain meaning of the Words, without running to the whimsical Expositions of some who by *Panis Angustia*, as the *Vulgar* renders, *Lekem tzar* make the Prophet mean the *Compendious Doctrine* of the Gospel, or *Christ* himself or the *Eucharist*, and the like Dreams.

(a) Grotius,  
Lyranus,  
Em. Sa.  
(b) Leo  
Castrinus.

Ver. 21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.] The words may be thus Translated, and when ye turn to the right hand or to the left, let thine Ear gladly hear the word behind Thee, saying, this is the Way, walk Ye in it: The expression is Metaphorical, taken from those who have Children under their care, whom if they see doing any thing amiss they call to them and direct them, and give them instructions how to behave themselves on the like occasion another time.

Ver. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence.] That is, ye shall cast away out of the Temple, and out of your Houses all Idols, with their Superstitious Appurtenances; their Coverings, and their Ornaments. That the Images of the Pagan Gods were cover'd with Attire, we learn from the Story of (c) *Dionysius*, who disrob'd the Statue of Jupiter of a Vest made of beaten Gold, under pretence that it was too hot for him in Summer, and too cold for him in Winter: And the Jews we find had the same Custom of Adorning the homely Objects of their Worship, that they might seem to be something more than they were.

(c) Cicero,  
de Natur.  
Deor. l. 3.  
Valer. Max.  
l. 1. c. 1.



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Ver. 23. Then shall he give the rain of thy seed that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.] The words are more clearly render'd in the Port Royal Version, *Le Seigneur repandra la pluie sur vos grains par tout ou vous aurez semé: la terre produira des bles avec abondance dont vous ferez d'excellent pain.* God shall water thy Seed with Rain wheresoever it is sown; the Earth shall produce abundance of Corn, wherewith ye shall make excellent Bread; and ye shall have plenty of Meat also, for then thy Cattle shall feed in large Pastures, and have abundance of Grass; which could not but be comfortable News to those who had the melancholy Prospect before them of a long Siege, a Country dispeopled and laid waste by an Army of Barbarians.

Ver. 24. The oxen likewise and the young asses that ear the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan.] By this the Prophet sets forth the great Plenty of all Things which should then be, they should have no need to mingle Chaff with the Provender they gave to their Cattle to make it hold out the longer, but give it them pure and unmix'd.

Ver. 25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters; in the day of the great slaughter, when the towers fall.] Mountains which are naturally dry and barren, shall abound with Streams of Water, by which he means that they should be fruitful, and yield a plentiful Harvest, because Fields well water'd are commonly most fruitful; and all this shall be in the Day of the great Slaughter, when the Assyrians are destroy'd, and the Towers which they had erected against Jerusalem are pulled down. (a) Rivers of Grace shall flow by Christ when the Enemies of the Faith of Christ shall be destroy'd by Constantine; then the Towers fell, that is, the Heathen Emperors and Princes, and all the Wisdom of the Gentiles became subject to Christ. *Eclaircissement marvellieux.*

Ver. 26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the

(a) Hieron.  
Cyril,  
A Lapide.

*the breach of his people, and healeth the stroke of their wound.]* Light being the Emblem of Joy and Prosperity, the most cheerful thing in the World, (a) he tells them the Moon and the Sun shall shine on them with greater Splendor than before; just as *Horace* expresses the Joy of the People of *Rome* upon *Cesar's* returning among them, *Gratior it dies & soles melius nitent.* Here *St. Jerom* leads the Dance, and a long Train of (b) Commentators follow him, understanding the Prophet of the Day of Judgment.

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(a) *Vatablus, Sanctius, Hugo, Forerius.*

(b) *Haymo, Adamus, Lyranus, Dionysius.*

Ver. 27. *Behold, the name of the Lord cometh from far, burning with his anger, and the burthen thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.]* By the Name of the Lord he means God himself, one of Power sufficient to perform the foregoing Promises, whom by an elegant *Hypotyposis* he describes in the height of Anger, with fiery Eyes, pale Looks, and trembling Lips, unable to keep in his Passion any longer.

Ver. 28. *And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.]* He compares the Breath, that is, the Anger of the Lord, to an overflowing Stream, which reaches to the midst of a Man's Neck, because as such a Stream drowns (as it were) all the Parts of a Man's Body, except his Head, so did the Lord in his Anger destroy all the *Assyrians* by his Angel, *Sennacherib* only, who was their Head, escaping, and some few with him. To sift with a Sieve of Vanity; the ordinary use of a Sieve is to separate the Chaff and lighter Seeds, and retain the full weighty Grains only, but this sifting of the *Assyrians* was to be with a Sieve of Vanity, such a Sifting as should shake to and fro what was to be sifted till it came even to nothing; that is, he would destroy the *Assyrians*, or scatter them abroad so that they should not come together again; for he speaks of the Army under *Sennacherib*, which was hastening to *Jerusalem* to strengthen the Siege, but hearing of the unaccountable Defeat and Slaughter of so many Thousands of their Comrades they stopt as it were on a sudden, like a mettlesome Horse on full Gallop when curb'd by his Rider, and durst not proceed any farther, but every one shifted

*2 Kings 19:35.*



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shifted for himself, and fled in Confusion, some one way, and some another, which is the meaning of *causing them to err or wander.*

(a) Hector  
Pintus.

Psalms 42. 4.

Ver. 29. *Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountaint of the Lord, the mighty One of Israel.]* When the Jews were to offer a Sacrifice in the Morning, some (a) think it was their Custom to spend the preceding Night in Mirth and Jollity, others that after it was over they us'd to sup liberally, sing and play on musical Instruments, and be cheerfully merry and brisk; such shall be their Joy, says the Prophet, when they find themselves rescu'd out of their Enemies Hand, and such shall be their Gladness of Heart as when with tuneful Pipes on a Festival Solemnity they went to the Temple to pay their Vows or offer Sacrifice, which was always done in such a manner as to shew they were extremely delighted in what they were going to do.

Ver. 30. *And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones.]* That is, Thunder shall rend the Air, therefore call'd in the Hebrew Language *Bath Kol*, the daughter of the voice, from a prevailing Opinion it's likely among the Jews, that God spoke as often as it thunder'd, and from hence and other Expressions in this Prophet we may collect, that this wonderful Overthrow was not executed in a secret or silent manner, but was attended with a mighty Storm of Thunder and Lightning, by the last of which they were probably slain. *And shall shew the lighting down of his arm;* that is, shall smite the *Assyrians* as it were in the Face of the whole World, because the Fame of that surprizing Event should be spread over the Earth, and all People be as fully acquainted with it as if they had seen God strike the Blow.

Ver. 31. *For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.]* Here, tho' the Prophet mentions the *Assyrian*, St. Jerom will have him to be understood of the Devil, and will allow the Words to be spoken only in Allusion to the Overthrow of *Sennacherib*, which

which Method of interpreting Scripture I cannot comprehend.

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Ver. 32. *And in every place where the grounded Staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battels of shaking will he fight with it.* Having describ'd God with an out-stretch'd Arm in a striking Posture, he carries on the Metaphor, and calls the Destruction of the *Assyrians* a *Staff*, because he bruis'd them to pieces with such an Instrument, and a *grounded Staff*, because it made a deep Impression, and stuck as it were in their Flesh; in every place where this *grounded Staff*, this Destruction of the *Assyrians*, shall be heard of, it shall occasion universal Joy and Gladness, the *Assyrian* being at this time the Scourge and Plague of all the Nations about him. *And in battels of shakings will he fight with them*; that is, he shall shake them to pieces as a Lion does his Prey; but some think the Prophet alludes to the Battel in which the *Midianites* were overcome by the *Jews* without striking a Stroke, only by holding Lamps in their Hands, which they shook, blowing the Trumpets, and crying out, *The Sword of the Lord and of Gideon*; or, as others, God shall destroy the *Assyrian Army* without any Toil or Sweat of the *Jews*, *Planè quasi in ludo jocaq;*

Grosius,  
Vatablus.

Ver. 33. *For Tophet is ordained of old: yea, for the king it is prepared, he hath made it deep and large: the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it.* This Verse may be translated more agreeably with the Original; for *Tophet* has been made ready a good while, it has been prepar'd by the King, he hath made it deep and large, and furnish'd it with a great deal of Wood, and the breath of the Lord, like a stream of burning *Brimstone*, shall set it on fire. *Tophet* was a Valley near *Jerusalem*, where the idolatrous *Jews* sacrific'd their Children to *Moloch*, but now, says the Prophet, King *Hezekiah* has another use for it, and therefore has made it large and capacious, for the Reception of a better Sacrifice, even Thousands of *Assyrians*, who shall be slain therein. Most of the *Roman Catholic* Commentators take *Sennacherib* for a Type of *Satan*, and interpret of that Prince of Darkness all that is said of the *Assyrian Monarch*, and *Tophet* they unanimously agree must be *Hell*, which

Levit. 20. 2.  
2Chron. 28. 3.

was



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was created the second Day of the World, say the Jews, because the Prophet says *Meeth mul, ab Heri*, as the *Vulgate* renders it; but more of this nature, and the six necessary Ingredients of Hell, may be seen at large in *A Lapide*.

## The ARGUMENT of Chapter XXXI.

The Prophet goes on with the same Subject, and dissuades the Jews from relying on the Assistance of the Egyptians, because they should be so far from being able to deliver them from the Danger which threaten'd them, that they themselves should undergo the same Fate, and fall a Prey to the Assyrian, who is not only mention'd at the 8th Verse, but describ'd flying precipitately to Niniveh, as the History testifies of Sennacherib, and this is said to be done by that God whose Fire is in Sion, and whose Furnace in Jerusalem, which he cannot with any Propriety be said to have since the Destruction of Jerusalem by the Romans, which put an End to the Jewish Sacrifices; yet for all this Mr. Whiston is of Opinion that the Prophet by the Assyrian means the Turk, which seems strange to me, who can see no such Signification annex'd to the Word in any Lexicon, and should have been apt to suspect a Mistake in the Author if I had.

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## C H A P. XXXI.

## Verse 1.

**W**O to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the holy One of Israel, neither seek the Lord.] He denounces a Wo against those that were for relying on the Egyptians for Help, exclusive of the God of Israel, who thought, because that Country abounded with Horses and Chariots, they were safe enough if they could prevail on them to stand by them; he speaks of this misplac'd Dependence of theirs on the Egyptian Horses under the Metaphor of a Staff, with which a decrepid old Man supports his sinking Body.

Ver. 2. Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers,

doers, and against the help of them that work iniquity.] Yet they might have ask'd Counsel of the Lord, and sought to him for Advice, for *he also is wise*, as well as they, whose Advice they follow in having recourse to the Egyptians; and because they have despis'd his Wisdom in passing him by, he will bring Calamities upon them, upon the wicked Jews themselves, and the Egyptians their Helpers.

Ver. 3. *Now the Egyptians are men and not God, and their horses flesh and not spirit: when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.*] He shews, that neither the Multitude of the Egyptians, nor Strength, nor Swiftneſs of their Horses were to be rely'd on, for the Egyptians are but Men, therefore the God of Israel can destroy them, and their horses flesh and not spirit, not conſiſting of an immortal Subſtance, and may therefore be ſtruck down in a Moment; but if the Egyptians and Jews ſhall periſh together, how can the following Verſe be made good, that God will defend his City? To which it may be answer'd, That thoſe only in the open Towns and Villages were for putting themſelves under the Protection of Egypt, and theſe, in all Probability, were moſt of them cut off; but thoſe that remain'd in Jeruſalem, in Confidence of the Divine Aſſiſtance, were, during the time of the Siege, preſerv'd from Danger, and at laſt wonderfully deliver'd.

Ver. 4. *For thus hath the Lord ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abate himſelf for the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof.]* This gives a noble Idea of God's Power, which neither Strength nor Multitude can oppoſe, like a luſty Lion encompaſs'd about with Huntſmen, by his own ſingle Strength he will break thro' them all, be they never ſo many, and trample them under his Feet.

Ver. 5. *As birds flying, ſo will the Lord of hoſts defend Jeruſalem, defending alſo he will deliver it, and paſſing over he will preſerve it.]* Having compar'd God for his Strength to a Lion, he expreſſes the Care he would take of his People by the Similitude of a Bird, which ſtretching out her Wings hovers aloof over her young ones, and attacks with

H h

all



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all the Vigour she has any one that comes near to hurt them; by *passing over* the Prophet alludes to that memorable Transition, when God seeing the Blood of the Lamb on the Doors of the *Israelites*, left them untouch'd in that general Slaughter which he brought on the *Egyptians*.

Ver. 6. *Turn ye unto him from whom the children of Israel have deeply revolted.*] It may be more clearly translated, *Turn unto him from whom ye have greatly revolted, O ye children of Israel.* God interprets their seeking to *Egypt* for Help as a base Desertion of him, to whom they were engag'd by the most solemn Obligations.

Ver. 7. *For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.*] That is, then, when the *Assyrian* Army shall distress you by a close Siege, let every Man cast away his Idols, the Work of his own or other Mens Hands; the Prophet calls them *the work of their own hands*, not as if they made them themselves, but because by worshipping them they made them their Gods; he that made them gave them the Shape, but they made them their Idols by prostrating themselves before them.

Ver. 8. *Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man shall devour him: but he shall flee from the sword, and his young men shall be discomfited.*] I think the greatest Master of Language in the World, fully acquainted with all the Particulars of the Overthrow of the *Assyrian* Army, cannot express himself in Words more exactly agreeing with that surprizing Event than this Verse affords, Then shall the *Assyrian* Troops be cut off, not by the Power of Men, but the invisible Agency of an Angel, with the Concurrence of Omnipotency, the Expressions *not of a mighty man, nor of a mean man*, excluding all; he, the King himself, shall flee from the Sword of the Destroyer, and his surviving Soldiers lose their Courage.

Ver. 9. *And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.*] He, the King of *Assyria*, shall make haste to recover some fortify'd Town in the Frontier of his own Dominion, or Fear shall make him flee so fast that he shall pass by several strong Holds, in

in which he might be secure, and shall not have Courage to stop, till he arrive at his Capital City *Ninive*. *His Princes shall be afraid of the Ensign*, if they see but an (a) Ensign at a Distance, they shall think the whole Nation of the *Jews* at their Heels, and tremble at the Imaginary Approach of their Victorious Enemies. But *Gataker* thinks the Prophet means the Ensign or Standard of God, which was lifted up as it were for a Sign to his invisible Host to fall upon them. *Whose Fire is in Sion and his Furnace in Jerusalem*, who has his Altar in *Sion*, and will defend the place where his Honour dwells.

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2 Kings 19. 36.  
(a) Mariana. Diodat.

The ARGUMENT of Chapter XXXII.

The (a) Fathers understand the beginning of this Chapter of Christ and his Spiritual Kingdom: (b) others of Hezekiah, (c) others Historically of Hezekiah, and Allegorically, as they call it, of Christ. But as I meet no part of it by the Writers of the New Testament, apply'd to our Saviour, and see nothing in the words themselves, which should incline me to believe that the Prophet had Him in his Eye, I cannot but fall in with those who understand it of Hezekiah only. Whether he foretells the happy beginning of his Reign; and the great alterations which should be made in the Court of Jerusalem, after the Death of Idolatrous Ahaz, or of a change which should be made among the great Officers of his Household, after the defeat of Sennacherib, when he began to reform those disorders which he had not observ'd, or had not had time to correct before, I shall not pretend to determine; but this I am sure of, no other Person can be fixt on from the time of Isaiah, to the end of the Regal Government among the Jews, to whom the words of the Prophet can be so properly apply'd. At the 9th Verse, he directs himself to the Women of Judea, and denounces the same Judgments against them as were to befall the Men: which Calamities he tells them should continue a Year or more, ver. 10. Until the Spirit be pour'd upon them from on High, ver. 15. and from thence to the end of the Chapter, he describes the happy times they should enjoy when this storm was blown over.

(a) Hieron. Procop. Cyril.  
(b) Grotius, Gataker.  
(c) Thomas, Hugo. Vatabl. Pagnin.

H h 2

CHAP.



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## C H A P. XXXII.

Verse 1. **B**Ehold, a King shall reign in righteousness, and princes shall rule in judgment.] This Chapter may be connected with what goes before, and contains a reason why God design'd to be so gracious to the Jews, as to destroy the Assyrians, namely for Hezekiah's sake; as if he had said, if ye reflect on the Sinsfulness of the Nation, ye may be apt to doubt whether it may stand with my Justice to be so good to so Rebellious a People, but behold at that time a King shall reign in Righteousness, not like his Father an Idolatrous Tyrant oppressing his People at pleasure, and corrupting them by his loose Example: But One that shall Minister strict Justice among his Subjects, and countenance Vertue by the Lustre of it in his own Royal Person.

(a) Idior.  
Clari.

Idem.

Ch. 29. 10.

Ver. 2. And a man shall be as an hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.] That is, and he shall be a hiding Place from the Wind, as we may render the Hebrew (a) Idiom. The Auspicious Reign of Hezekiah shall be to the Jews as a Place of shelter in a Stormy Tempestuous Night, as a safe Harbour to weary Mariners, like a refreshing Shade in a sultry Day, and like a Cooling Stream to a Thirsty Traveller: By which Expressions the Prophet design'd to set forth the great Benefits which should redound to the Jewish State, by a free course of Impartial Justice, whereby those that were Oppress'd should have all their Grievances redress'd, and the King himself be the Common Patron of every injur'd afflicted Subject. *Rex ille erit omnium afflictorum refugium, ad quem afflicti fugient haud secus ac homines, in tempore magnorum ventorum ac imbrum ad tuta latibula confugiant.*

Ver. 3. And the eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken.] That is, God who threatned to cover the Prophets, that is give them no more Revelations but keep them Hood-wink'd as it were, and in the dark, pleas'd with the Reformation began

began by this exemplary Prince, shall open their Eyes again, and let them see into the future Designs of his Providence, disclose his Mind to them in such Visions as they had been us'd to, and dispose the People to observe with more Attention the important Truths they should declare.

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Ver. 4. *The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.*] Such as before were heady and inconsiderate, shall be better instructed; Afflictions shall make them have a just sense of their Obligations to God: *And the Tongue of the Stammerers shall be ready to speak plainly;* that is, their Language, which before was rude, barbarous, and unpleasant, shall then be pure and pious, season'd with Grace, and pleasing in God's Ear; but *Grotius* thinks the Prophet means those that were dullest among them, shall become sensible of God's Goodness toward them, and the very stammering Infants break forth in his praise.

Gataker.

Ver. 5. *The vile person shall be no more called liberal, nor the churl said to be bountiful.*] A vile Person shall no more be advanced to any honourable Employment in the Government, as many in all probability had been in the Reign of his Father *Ahaz*, nor the Churl said to be bountiful; no niggardly mean begotten Muckworm be rais'd to the Dignity of a Gentleman, purely upon the account of his Riches, without any other Qualification or Merit.

Ver. 6. *For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisie, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.*] In this and the following Verse the Prophet gives the reason why such Persons as he before describ'd should not be promoted to any Place or Title, because Preferment makes no alteration in the Principles of such Men; in spite of Honours heap'd on them, they will retain the same sordid Disposition, and appear in their natural Colours upon every occasion. Such as they will be Villains, they will utter Error against the Lord; that is, give wrong Judgment, tho' God has expressly forbid it; such as they will gripe the



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the Poor, and by unconscionable Extortions force away from them that little they have, tho' they leave them to starve.

Ver. 7. *The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.*] By the Instruments of the Churl, some understand their false Weights and Measures: But the Prophet being discoursing about corrupt Magistrates, or such as presided in the Courts of Justice, the word may denote the under Officers made use of by corrupt Judges, to terrify the People with Menaces, or any other illegal ways extort their Money from them, or bring them into Trouble. These partial Dispensers of Justice will give Sentence against a poor Man, *even when he speaketh right*, when he swears in his own behalf, or his Witnesses testify for him what they have seen or hear'd, and are convinced to be true.

Ver. 8. *But the liberal deviseth liberal things, and by liberal things shall he stand.*] But the honourable Person never entertains a Thought below his Dignity; he scorns to do a mean unhandsome thing, but takes care that all his Actions be such as becomes a Person of his Rank. I conceive rather, says Gataker, that the words should be render'd, *But the Princes shall take ingenuous Courses, and by ingenuous Courses shall he be establish'd*; speaking of Hezekiah.

Ver. 9. *Rise up ye women that are at ease, hear my voice ye careless daughters, give ear unto my speech.*] At this Verse Sanctius thinks a new Prophecy begins, wherein the Prophet foretels the Ruin of the Cities of Israel by Salmanassar, 6<sup>to</sup> Hezekiah, or of Judah, as St. Jerom thinks appears by the 16th Verse. Others by Women understand the effeminate Jews, (a) others the Provinces of Judea, (b) others the Women of that Age, who liv'd more at ease, and were more secure in their own opinion than the Men; yet the Prophet tells them, they should partake of the same Misfortunes: I see nothing which should make it improbable that the Prophet speaks still of the same Time, viz. Sennacherib's Invasion.

(a) Chaldee  
Paraphrast,  
Munster.

(b) Vatablus.

Ver.

Ver. 10. *Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.*] Jamim nal Shamah may be render'd Days over and above a Year; and thus Sanctius renders them *Post dies & Annum*, tho' without any reason he applies it to the destruction of the Israelites by Salmanasar: And if this be the true sense of the words, it plainly proves that the Prophet must be understood of the Assyrian Invasion, which he here foretels should last something more than a Year, and so it did; for he invaded Judea in the 14th of Hezekiah, and soon after his Overthrow Hezekiah is promis'd a Continuation of 15 Years, and he reign'd in all but 29; therefore there cannot be two entire Years between the beginning of this Invasion, and the fifteen which he was to survive it. I concur therefore with those who conceive in these words to be contain'd a just Limitation of that calamitous Time.

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Grotius.

2 Kings 18.  
13.

Gataker.

Ver. 11. *Tremble ye women that are at ease: be troubled, ye careless ones: strip ye and make ye bare, and gird sackcloth upon your loins.*] He means that they should have reason to do all this, to lament and bemoan the Calamities of their Country, of which they should partake as well as the Men.

Ver. 12. *They shall lament for the teats, for the pleasant fields, for the fruitful vine.*] It may be better translated, *Striking your Breasts*, because of the pleasant Fields and fruitful Vines, which should be destroy'd by the Assyrians. It was a common Gesture us'd on all mournful occasions to strike the Breasts; tho' others think Teats may be taken metaphorically for the pleasant Fields and fruitful Vine by which they subsisted, as Infants by the Mother's Paps.

Ver. 13. *Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city:*] This is generally understood of the destruction of Jerusalem by the Chaldeans; for this reason, because when Sennacherib besieged it, it was not left desolate of Inhabitants, nor turn'd into a Wilderness, or over-run with Briers and Thorns. But City may here stand for Cities, as Gataker observes in a hundred other places; according to which, the meaning of the Prophet is this, Many a City and



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and Town shall be ruin'd, whose Inhabitants at present are full of Mirth, and little think of what Afflictions hang over their Head.

Ver. 14. *Because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towres shall be for dens for ever, a joy of wild asses, a pasture of flocks: ]* The stately Palaces of the great Men shall be overthrown, a multitude of Cities shall be forsaken of their Inhabitants, the Castles and other fortify'd Places be demolish'd, and under the Ruins thereof the wild Beast make their *Dens for ever*, that is, for a long time, tho' perhaps many of those Places which were destroy'd by the *Assyrians* were never rebuilt.

Ver. 15. *Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.]* The ancient Interpreters understand this of the miraculous Effusion of the Holy Ghost on the Day of *Pentecost*, but the Jewish History will not allow so long a Desolation; others refer it to the Deliverance of the Jews out of Captivity, but it was fulfill'd in *Hezekiah's* Time, in the Restitution of the Jewish State, after *Sennacherib's* Defeat, the pouring of the Spirit in the Hebrew Language signifying no more than God's exerting his Power or Goodness.

Ver. 16. *Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.]* That is, Justice shall be impartially administred in all parts of the Land, which is describ'd by a Distribution of it into the Two Parts it chiefly consisted of, *Wilderness* comprehending the Woods and Plains on which their Cattel fed; and *Carmel*, consisting of such Grounds as were sow'd with Corn or planted with Vines or Olive Trees.

Ver. 17, 18. *And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.]* Here we see the Advantage the Jews should reap by a strict Observation of God's Laws, which the Prophet calls *Righteousness*, even a constant Tenor of Peace, Prosperity and Happiness; they should no more for a long Time be alarm'd by Hostile

Gataker.

stile Incursions or Domestic Broils, but enjoy the Fruit of their Industry without Fear or Molestation.

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Ver. 19. *When it shall hail, coming down on the forest; and the city shall be low in a low place.*] Some by the Forest understand Niniveh, some Babylon, some Jerusalem, and some the Assyrian Army; but Gataker, and Vatablus before him, think the Words may be render'd, *He shall hail with hail on the Forest, and Cities shall be built in low places*; as if he had said, God shall preserve the Fruits of the Earth from the Injuries of unseasonable Weather, and when he sends a Storm of Hail cause it to fall on the Woods and Defarts; and he shall give them so great Security, that for the future they shall build their Cities in low Grounds, to shew they are under no Apprehensions of being over-run any more by an Enemy. *Tunc in locis editis & altioribus ex- Munster, truer civitates solebant quo difficilior ad ipsas aditus esset: Vatablus. eam vero tutelam Dei fore dicit erga populum suum ut solitis munitioribus minime sit opus, civitas tuto possit considerare in vallibus.*

Ver. 20. *Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.*] Happy ye, who shall enjoy as great Fertility as if all your Lands lay on the side of a running Stream, your Corn shall grow so thick and fast that ye shall be forc'd to let your Cattel crop the luxuriant Bars: a Practice still in use among our Husbandmen.

### The ARGUMENT of Chapter XXXIII.

St. Jerom understands the beginning of this Chapter of the Devil, and Forerius is confident that the Words agree much better with the Character of Satan than of the Assyrian, who was forc'd to return without compleating his Conquest; but his Confidence is founded on a wrong Translation of the Hebrew, which we more truly render, *When thou shalt cease to spoil thou shalt be spoil'd*; which, with the rest of the Expressions, is so applicable to Sennacherib, that here I have the generality of Interpreters on my side; the whole Chapter is writ in a Stile very Pindarical, first he threatens the Assyrian, then directs himself to God in Behalf of his

Grotius,  
Tirinus,  
Menoch.  
Em. Sa.  
Pagninus,  
Gataker.



People, then describes the precipitate Flight of the small Remains of his vanquish'd Host, and represents the Inhabitants of Jerusalem walking thro' Ranks of dead Carcases, and gathering the Spoil of their Enemies; then, as if the Blow were not yet given, he brings in the Jews mourning their sad Condition, and the Assyrian ravaging their Country without any regard to the most solemn Engagements, and so he goes on, now speaking of the Jews, and by and by of the Assyrians, and then of the Jews again, to whom at the 19th Verse he promises Deliverance from the Army they were so much afraid of, and gives them assurance that it should not prevail against Jerusalem, which Mr. Whiston applies to the future rebuilding of Jerusalem, tho' the Prophet means no more than that Jerusalem then standing should not be taken or demolish'd.

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2 Chron. 36.  
13.

Verse 1. **W**O to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.] The Prophet describes the Assyrian Tyrant in his proper Colours, he was one who knew no Law but his own Will, would invade his Neighbours without any Provocation, and stick at no base Means to promote his ambitious Designs. *Wo to thee that dealest treacherously, and they dealt not treacherously with thee*; which shews the Prophet cannot be understood of the Chaldeans, because Zedekiah did at that time deal treacherously, rebelling against Nebuchadnezzar, to whom he had sworn Allegiance, which cannot be said of Hezekiah, for neither was he advanc'd to the Crown by Sennacherib as Zedekiah was by Nebuchadnezzar, nor does it appear that he ever engag'd himself to him, tho' his Father had agreed to pay a yearly Contribution to the King of Assyria for assisting him in Distress, which Hezekiah upon his coming to the Throne refus'd indeed to make good, but he did nothing treacherously or dishonourably, only shook off the tyrannous Yoke which lay heavy on his Subjects Necks, and asserted the Independency of his Kingdom. *They shall deal treacherously with thee*; his own Sons, against all

all Obligations natural and civil, slaying him as he was sacrificing in the Temple of Nisroe his God.

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Ver. 2. *O Lord, be gracious unto us, we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.*] The Prophet considering the great Calamities which should befall his Nation addresses himself to God in their Behalf, *O Lord, be gracious unto us, we depend upon Thee alone, be Thou our Support every Morning, shield us continually from those Dangers we shall be expos'd to, and be our Salvation in time of Trouble.*

Ver. 3. *At the noise of the tumult the people fled: at the lifting up of thy self the nations were scattered.*] By the noise of the Tumult the Prophet means that Confusion and Outcry which was rais'd in that great Army when the destroying Angel began the Slaughter; and it must needs have been very surprising to see whole Squadrons drop at once, and not an Enemy appear to hurt them, tho' some (a) think Hamon may be referr'd to the Number of Angels employ'd in the dreadful Execution.

(a) Menochius,  
Tirinus.

Ver. 4. *And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall be run upon them.*] By these Similitudes he sets forth the easy Conquest the Jews should have over their Enemies, whom they should spoil at their leisure, without any fear of being set upon by other Enemies, whose Bodies they should run over and plunder with as much Ease as Hus-

Sanctius.

Ver. 5. *The Lord is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteousness.*] The Verb should be render'd in the Future, *The Lord shall be exalted or glorify'd in the Destruction of the Assyrians, for he dwells on High, and therefore wants not Power to destroy them, and will fill Jerusalem with the fame of his Righteous Judgment: Or rather with due Execution of Justice and Judgment in the State then reform'd by Hezekiah.*

Gataker.

Ver. 6. *And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord*



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*is his treasure.*] He directs himself to *Hezekiah*, in whose Reign this Deliverance should come to pass, as if he had said for this will God do, because thou O *Hezekiah* art a wise and good Prince, thy Reign shall no more be disturb'd and as it were shaken with such Calamities, thou shalt sit fast in thy Throne surrounded with prudent Counselors: And all because the fear of the Lord is his Treasure.

Ver. 7. *Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.*] The Original Erel which occurs in this Place only being very like *Ariel*, *Grotius* thinks it signifies the same, as if the Prophet had said, The *Assyrians* shall cry out in their Camp, behold their Altar shall not protect them: But it signifies a Herald says, *Gataker*, and then the Sense will be the same as that of the following Sentence, the Prophet in both speaking of the Messengers sent to *Sennacherib*, to supplicate Peace of him who should return with down-cast looks, bewail their Countries Misfortune, and even descend into unmanly Tears: Which is said to aggravate their danger, and illustrate the kindness of God who deliver'd them out of it.

Ver. 8. *The high-ways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.*] That is, in those Days Trade shall be quite interrupted, and no Body venture to Travel in the High-ways for fear of the *Assyrians*: For tho' *Senacherib* will seem to be pacify'd by the Presents of *Hezekiah*, and come to Articles of Agreement with him, I foresee he will brake the Covenant, he will insult the Defenceless Towns and Villages, regarding neither Age, Condition nor Sex.

Ver. 9. *The earth mourneth and languisheth: Lebanon is ashamed, and hewn down: Sharon is like a wilderness, and Bashan and Carmel shake off their fruits.*] The Design of the Prophet, says *Forerius*, is to set forth the Universality of this *Assyrian's* depredation, no corner shall escape his plundering Forces; for *Lebanon* was in the North, *Sharon* in the West, *Bashan* toward the East, and *Carmel* South. I doubt, says *Gataker*, whether Geography will confirm this; however, his design is to shew that the Land

Land of *Judah* should be laid wast; and he speaks of the Hills and Fruitful Fields, as if they were sensible of the Damage they should receive. I should concur rather with those who suppose, that these Places lay in the Way of *Sennacherib*; for *Carmel*, says *Tacitus*, lay in the Way between *Judea* and *Syria*.

Ver. 10. *Now will I rise, saith the Lord: now will I be exalted, now will I lift up my self.*] When their Treasure was exhausted, their Country become a Wilderness, their Ambassadors repuls'd, their Courage sinking, and nothing but Despair to be seen in every Face; this was a seasonable time for God to step in and deliver them; *now will I rise, saith the Lord.* He represents him like a Man rising from Sleep, shaking off his Drowsiness, and preparing for vigorous Action.

Ver. 11, 12. *Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burnt in the fire.*] He speaks to the *Assyrians* flush'd with Success, full of Assurance that All was their own; they should have the plundering of *Jerusalem*, and the Kingdom of *Judah* become a Tributary Province to *Assyria*: But the Prophet tells them their forward Hopes should vanish into Air, and to come to nothing; which is the meaning of *conceiving chaff and bringing forth stubble.* *Your breath as fire shall devour you:* Your Wrath and revengeful Spirit against my People shall be your ruin. And very probably, if *Sennacherib* had not gone farther then his Commission ran, but had contented himself with plundering the Country, without endeavouring to make a compleat Conquest of it, his Army had never been destroy'd nor he kill'd. The Prophet all along represents the Destruction of the *Assyrian* Army, as if it were done by Fire; which might probably give rise to the Tradition mention'd by *Josephus*, that they all died of the Plague, which may be call'd a latent Fire.

*Antiq. l. 10.  
Ch. 2.*

Ver. 13. *Hear ye that are far off, what I have done; and ye that are near, acknowledge my might.*] An *Epiphonema* to the Nations at a distance from *Judea*, as well as those in her Neighbourhood, to take notice of, and seriously consider the remarkable Judgment he was just about



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about to inflict the greatest Monarch upon Earth; implying, that it should be notorious, and make a noise in the World.

Ver. 14. *The sinners in Zion are afraid, fearfulness hath surpris'd the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* He speaks of the same unbelieving Jews, who could not be prevail'd upon to give Credit to the Predictions of the Prophets, but concerted Measures for their own Security; as if he had said, I have told you that the Lord will preserve *Jerusalem*, and destroy the *Assyrians*, yet will not the Sinners in *Sion* believe me, but be afraid and say among themselves: *Who among us shall dwell with the devouring fire?* How is it possible we shall hold out or escape, when we see nothing is able to oppose him; like a raging Fire he is not to be stopp'd, but burns up every thing that comes in his way: By *Everlasting burning* he means the same: And it cannot be understood of Hell-fire, as many Commentators imagine because in the next Verse, the Prophet says, *He that walketh rightiously can live with this Fire*; that is, withstand the fury of it, and be preserv'd from its violence.

*Vat. ablus.*

*A Lapide,  
Sanctius,  
Forerus, &c.*

Ver. 15. *He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.* He answers the Questions of the unbelieving Jews, and describes the Characters of those who should be preserv'd from the *Assyrian*, by such Attributes as are contrary to those apply'd to the Infidels in the former Chapter, ver. 21.

Ver. 16. *He shall dwell on high: his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure.* He, that is, they, all those who come up to the Character in the Verse before, shall be seated, as it were, on a high Rock, as safe from danger, as if surrounded on every side by inaccessible Precipices; and tho' all the Avenues to the City be block'd up by the *Assyrian Forces*, they shall want nothing to support them; Bread and Water they shall have in plenty, which are usually wanted in long Sieges.

Ver.

Ver. 17. *Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.* That is, the Eyes of those beforemention'd, v. 15. *They shall see their King in his Glory;* not in a submissive manner stooping to an insolent Tyrant, not in Sackcloth and Mourning, as in the Time of their Distress, but in all the Pomp and Majesty of a King, in greater Magnificence than he ever appear'd in before. *And they shall behold the Land that is very far off,* though at present they are coop'd up within their Walls, yet then shall they be at liberty to look abroad, to travel safely all over their Land to the remotest corners of it.

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Clarius,  
Gataker.

Ver. 18. *Thine heart shall meditate terror: Where is the scribe? where is the receiver? where is he that counted the towers?* Then shall ye think with pleasure on the Dangers ye have escap'd, on the Fright ye were in when ye saw the *Affyrians* at your Gate; then shall ye insult over your vanquish'd Enemies, and ask, *Where is the Scribe,* or Secretary of War, the Officer who Register'd the Names of the Soldiers, and kept an account of their Muster? *Where is the Receiver,* or Tribute-gatherer? *Where is he that counted the Towers,* or the Master of the Artillery?

Ver. 19. *Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a hammering tongue, that thou canst not understand.* Thou shalt no longer see the *Affyrians*, whose frightful Numbers ye have often trembling gaz'd on, nor hear their unintelligible barbarous Sounds, the Noise of which often grated on your Ears and chill'd your Blood.

Ver. 20. *Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.*

The Imperative instead of a Future, (a) Ye shall no more from your Walls look trembling on the *Affyrian* Host, but turn your Eyes on the growing Beauties of *Jerusalem*, and every Day behold fresh Ornaments arise; the Dispute among Interpreters whether he speaks of the Church Triumphant (b) or Militant (c) may be easily decided, for he speaks of neither, but of *Sion the city of Solemnities*, to which the Jews from all parts resorted on their solemn Feast.

(a) Munster.

(b) Cyril,  
Osarius,  
Haymo.

(c) Hieron.  
Alvarez.



Chapter XXXIII. Feast-Days, which he compares to a Tent fix'd with Stakes in the Ground, and according to our Translation one would think he foretold that there should not be the least Damage done either to the City or Walls, contrary to what I have before suppos'd; but our Translators have put in Words which are not in the Original, which rightly translated implies no such thing, *Your Eyes shall see Jerusalem a quiet Habitation, a Tabernacle or Tent which shall not be remov'd, whose Stakes shall not be stirr'd out of their places, whose Cords shall not be broken*; which gives a quite different Turn to the Words, and supposes the Enemy to make some Breaches in the Wall, notwithstanding which they should not be able to take the City.

Ver. 21. *But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.* Tho' Jerusalem be not surrounded by any River, which might render Access to it more difficult, yet God shall afford more Security to it than any such River could add; he himself will be a broad River to it, so broad, and of so strong a Stream, that neither the Assyrian Men of War (as we now speak) nor their lesser Frigats shall be able to pass it.

Ver. 22, 23. *For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us. Thy tacklings are loosed, they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided, the lame take the prey.* Having compar'd Jerusalem to a City surrounded with a navigable River, he likens the Assyrians to a Ship, much after the same manner as Horace does the Roman Empire, *Ac sine funibus, vix durare Carina possunt imperiosius equor*: Thy Tackling is out of order, thy Mast will not stand upright, thy Mariners can make no use of their Sails; and when, O Sennacherib, thou art in this shipwreck'd Condition, the Prey which thou hast taken from the Nations over-run by thy Forces shall be divided among the Jews, which shall be so considerable, that the strong and the lusty among them shall not be able to take all away, but those that are lame, and impotent, and unable to make so much haste, shall however come in for their Share of it.

Ver.

Ver. 24. *And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.] No one of the Inhabitants of Jerusalem shall have cause to complain of any Infirmary contracted during the Siege, their Health shall not in the least be impair'd, the People that dwell therein shall be forgiven their Iniquity, that is, shall this time escape the Punishment due to their Sins.*

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The ARGUMENT of Chapter XXXIV.

*The Jews understand this Chapter of the Time of their Ecclesiastical Messiah, when great Slaughter shall be made among the Nations to make way for their Restoration, and Mr. Whiston Munster. I find of the same Opinion with those Dreamers of the Circumcision, who, if they consider that there is now no such Nation in the World as the Idumeans, nor any such City as Bozrah, they must own that this Prophecy is not still to be fulfill'd; some will have it to be a propheticall Common-Place, a general Denunciation of Judgment against the Enemies of God's People, and St. Jerom thinks it is to be understood of the Day of Judgment; but since there is not the least Sign of the beginning of a new Prophecy, and the Expressions agree with that great Slaughter of the Assyrian Army, of which the Prophet has been speaking in the foregoing Chapter, where he call'd on the Nations far and near to take notice of this Transaction, v. 13. as he does at the beginning of this, I think it most natural with Grotius to understand the Prophet of that unparalell'd Overthrow of the Assyrian; and Sanctius, who has not Courage enough to leave the Ancients, even when he sees them out of the way, thinks the Prophet here speaks of that Judgment; the Expressions are indeed very hyperbolical thro' the whole Chapter, but such as without any wresting are fairly applicable to that Event.*

K k

The



Chapter  
XXXIV.

## C H A P. XXXIV.

*C*ome near ye nations to hear, and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.] The Prophet calls upon all the Nations to attend and carefully observe what he was about to do to the *Assyrians*, by which we are to understand that something extraordinary was resolv'd on in Heaven, which should make the Kingdoms of the Earth ring, and all the Inhabitants stand amaz'd at it, as the Slaughter of so many Thousand *Assyrians*, without any visible Cause to effect it, could not fail of being very surprising to all that heard of it.

Ver. 2. *For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*] That is, some of all the Nations at this time in Subjection to the *Assyrian* Empire shall feel the Effects of God's Indignation, the Slaughter in their Army shall be so universal that few of them shall escape, and every Nation almost be sensible of the Blow by the Loss of their Soldiers; that the *Grand* Army of *Sennacherib* was rais'd out of several Nations, several Tributary Princes commanding under him their own National Troops, may be fairly inferr'd from the Tenth Chapter, v. 8. 36. v. 9.

Ver. 3. *Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.*] The Air shall be infected with the Stench of their putrifying Carcases, and the Effusion of Blood shall be so great that it shall seem as if the very Mountains melted, and Streams of Blood issu'd out of their Cavities.

Ver. 4. *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scrole: and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.*] So great shall be the Slaughter of the *Assyrians* that those who survive shall fancy Heaven and Earth were coming together, and the whole Fabric of the World ready to fall in pieces and tumble into its Primitive Confusion; or, as *Grotius*, so much Blood shall be spilt

spilt that the Air shall be fill'd with Vapours and thick Clouds, intercepting the Light of the Sun and Stars, make them seem as if they were faln from their Orbs, or the Heavens were roll'd up and their Light extinguish'd; such pompous Expressions do the Prophets use when they speak of any great Slaughter or unusual Calamity.

Ver. 5. *For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse to judgment.*] That is, because my Anger is kindled above, my heavenly Sword shall be bath'd in the Blood of mine Enemies, it shall fall on the Inhabitants of *Idumea*, and destroy that cursed People, whom I have devoted to Destruction; if the Conjunction be *causal* it plainly connects it with what went before, and then we are to suppose that the *Idumeans* join'd with *Sennacherib* against the *Jews* their Brethren, which God so heinously resents that he determines to destroy them, which might be done by *Hezekiah* after the Overthrow of *Sennacherib*; but if we render *Ki* *Moreover*, this makes a distinct Prophecy by it self, and then, as the learn'd Dr. *Alix* thinks, the Prophet may be suppos'd to point at the Destruction of the *Idumeans* by *Nebuchadnezzar* a little after the Destruction of *Jerusalem*.

Ver. 6. *The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.*] He represents God as if he had been offering a Sacrifice, which he had cut up with his own Hands, reeking with Blood and daub'd with fat and Gore; this Sacrifice or Slaughter he tells us was to be in *Bozrah*, a City of the *Idumeans*, and extend it self over all the Land, and mentions Rams, Goats and Lambs, to signify that no Age, Sex or Condition, should be exempted from the undistinguishing Slaughter.

Ver. 7. *And the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soked with blood, and their dust made fat with fatness.*] That is, the mighty Men of Power and Authority, the Rich and the Great, shall fall by the Sword, as well as the weak and helpless.

Ver. 8. *For it is the day of the Lords vengeance, and the year of recompences for the controversy of Zion.*] This some (a) un-

(a) Hieron.  
Forerius,  
Adamus.



Chapter  
XXXIV.(a) Chaldee  
Paraphrast,  
MONIANUS.

derstand of the destruction of *Jerusalem* by the *Romans*, Mr. *Whiston* of the Vengeance to be taken on the Enemies of the *Jews*, and so far he is right; but if he means any Vengeance still future, I am apt to think he mistakes the meaning of the Prophet, because the particular Enemies here spoken of are the *Idumeans*, and they have ceas'd to be a People many and many Ages ago. By the *Controversy of Sion*, is not to be understood any Judgment to be inflicted on *Sion*, but the (a) Vengeance God design'd to bring on the *Idumeans* her Enemies, for the many outrageous Acts committed against her; tho' *Grotius* thinks the words may be render'd, *And the Year of Retribution to the Adversaries of Sion*, supposing a Singular to stand for a Plural, which comes to the same thing.

Ver. 9. *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.* That is, *Idumea* shall be destroy'd as much as if the Streams of her Rivers were turn'd into burning Pitch, and the Dust of the Earth into Brimstone, as several Cities have been by the Eruptions of Mount *Aetna*, which have pour'd out such Streams of liquid Brimstone, as have overturn'd whole Cities, and run several Miles into the Sea. But the Prophet in all probability alludes to the destruction of *Sodom* by Fire from Heaven, which meeting with a sulphureous Soil, soon destroy'd that abominable City.

Ver. 10. *It shall not be quenched night nor day, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.* Cities destroy'd by Fire continue for some time to darken the Air with Smoak, as *Seneca* speaking of *Troy*, *Illum est illic ubi fumus alte Surgit in calum, nebulaque turpes.* The Expressions are very Hyperbolical, and one would think the Prophet design'd to set forth an everlasting Destruction; and yet it is very certain that the words cannot be understood in their utmost Latitude, which is not the Opinion of modern Interpreters only, but of the *LXX*, who understood them in a more limited sense, to denote such a destruction as should leave the Country unpeopled, *ἐς χρονον πολυν*, as they render it.

Ver.

Ver. 11. *But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptiness.]*

Such Creatures only as live in desolate places shall inhabit the Country of *Idumea*; that is, it shall be brought to desolation; it shall, as it were, by Line and Level be laid out for destruction. The Metaphor seems to be taken from Masons and Workmen, who when they are to take down part of a Building, mark out how far it must be pulled down. The words which we render *Confusion* and *Emptiness*, are the same us'd by *Moses* to set forth the State of the World, before the several parts of it were reduced into that beautiful order they are now in, but lay jumbled together in confusion; such should *Idumea* be, a place where nothing but Confusion reigns.

Ver. 12. *They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.]*

That is, there shall none of their Nobles or Princes be left to take the Government upon them if it were offer'd them: The few that survive this destruction, shall offer the Government to any one, but every Body shall refuse a Crown which must be attended with a great many Difficulties, before a Nation so horribly wasted could be rais'd to any degree of Strength. *Grotius* thinks the words will admit this sense, *They shall call to their remembrance their once flourishing Kingdom; not one of their Royal Family shall be left.*

*Sanctius,  
Gataker.*

Ver. 13, 14, 15, 16. *And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow, the shrichowl also shall rest there, and find for her self a place of rest. There shall the great owl make her nest, and lay and hatch, and gather under her shadow: there shall the vultures also be gathered every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered them.]* When this Desolation shall be brought on the Land of *Idumea*, read over this Prophecy and see if

it



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it be not fulfill'd in the minutest Circumstances, Every Beast I have mention'd shall be there, with his Female to propagate their Species in the Country, which for a great while shall have no other Inhabitants. *For my mouth it hath commanded; that is, I the Lord who made all Things, and whom therefore all Things must obey, will give Order to those Beasts to flock thither, and my spirit it shall gather them.* I forbear troubling the Reader (says Sanctius) with an Explication of the Names of these Birds and Beasts, *Quia res est omnino incerta, neque aliquid exploratum habent aut constitutum Interpretes tam Nostri quam Hebraeorum Magistri.*

Josh. 18. 8.

Ver. 17. *And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.* The Verbs in the beginning of the Verse should be render'd *futurely*, as they are in the other part of it. The Prophet alludes to the division of *Canaan* among the Children of *Israel* by *Lot*, with the same Exactness shall the Land of *Idumea* be parcell'd into equal Divisions to be possess'd by the several Animals here mention'd, each of which was to have its proper District.

## The ARGUMENT of Chapter XXXV.

The Jews understand this Chapter of their future Restoration, and amuse themselves with the imaginary Conveniencies their Messiah will prepare to make their Return to their Country pleasant and commodious; and Mr. Whiston still keeps them company, tho' the words of the Prophet are so far from being yet unfulfill'd, that many Tears ago they have receiv'd a double Completion. The words are general, and may be understood of the happy Condition they enjoy'd after the overthrow of the Assyrian Army, or after their deliverance out of Captivity; to the latter of which, with (a) some Commentators, I should be inclin'd to refer them, were it not for the first word, *Jeshashum, lætabuntur in eis*; which plainly proves, in my Opinion, these two things; First, That the Prophet, in the latter part of the former Chapter, foretells

(a) Thomas,  
Hugo.

tells the destruction of Idumea, not Judea, as Forerius thinks, because this could be no occasion of Joy to the Wilderness and solitary Place, by which the Prophet certainly means Judea; and, Secondly, That this Chapter cannot be understood of their destruction by Nebuchadnezzar, because if he invaded their Land, and conquer'd them before he attack'd the Jews, there could be little reason for them to rejoyce at it, since their turn was next, and the same Misfortune in a short time was to fall upon them by the very same Forces: If Nebuchadnezzar laid waste Idumea, after the destruction of Jerusalem, what would it signify to them who were Captives, and could expect no advantage by the Sufferings of the Idumeans? For these Reasons, I suppose, the Prophet is to be understood of the flourishing Condition of the Jews, after the overthrow of Sennacherib's Army, and some signal Defeat of the Idumeans, their ancient inveterate Enemies, by the Arms of Hezekiah, or some other Prince about the same time, whereof we have no footsteps in History: For I cannot think that the Prophet had any Thoughts at the writing of this, of the Calling of the Gentiles, or The Golden Age of the Gospel, which (a) Interpreters would never have dream'd of, had they consulted only the Prophet's words for his meaning.

(a) Hieron.  
Cyril,  
Forerius.

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C H A P. XXXV.

Verse 1. **T**HE wilderness, and the solitary place shall be glad for them: and the desert shall rejoyce, and blossom as the rose. This Chapter is plainly connected with the former by *Jeshashum, latibuntur in eis*, which our Translators render something obscurely, They shall rejoyce for them. He was foretelling the overthrow of the Assyrian Army, and the desolations of the Land of Idumea; these are things which the Wilderness and solitary Place were to rejoyce at, to these the *Suffix Mem* must be refer'd. Judea, which was like a Wilderness and solitary Place before, shall rejoyce at these Judgments pour'd on their Enemies; the desert shall rejoyce, and blossom as a rose. By which the Prophet means that after the destruction of two such Enemies as the Assyrians and Idumeans were to them, they should enjoy an uninterrupted course of Happiness, and be



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be restor'd to the same flourishing Condition which they were in before the *Affyrian* Invasion.

Ver. 2. *It shall blossom abundantly, and rejoyce even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.]* Jerusalem shall be like a pleasant Garden adorn'd with Odorous Blossoms, and beautiful Flowers, her Inhabitants shall be full of joy and exultation, upon the Account of their unexpected deliverance, her Land shall no more lie uncultivated, nor the Fruit thereof be destroy'd by barbarous Enemies, but their Hills flourish like *Lebanon*, and their Plains like fertile *Carmel*, her Inhabitants shall see the Glory of the Lord, display'd conspicuously in the astonishing slaughter of their Enemies, and the excellency of our God, how far his Power excells all the Gods of the Nations.

Ver. 3, 4. *Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence, he will come and save you.]* He calls to the Prophets and other good Men among them, to raise up the Spirits of their Brethren dejected and oppress'd with heaviness; and dissipate those Fears which the greatness of their danger had rais'd in their Minds; by assuring them that God would certainly come to their Assistance, and revenge them on their Enemies.

Ver. 5. *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.]* When God shall take vengeance on the *Affyrians*, and save the City, the Incredulous Jews who would not believe me, shall be convinc'd of my Veracity and see their Error, and the meanest of the People, those of dullest apprehensions, feel by Sensible Experience the great kindness of the Lord.

Ver. 6, 7. *Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall*  
be

*be grafs with reeds and rushes.]* The old Men shall leap for Joy, and the very Infants break forth into Thanksgiv-  
ing: For they shall see their Condition chang'd on a sudden for the better; their Country which was a mere Defart, shall become as fertile as a well-water'd Meadow; and abound with every thing necessary or convenient for Human Life: Dry places are generally Barren, therefore the Prophet, to set forth the great fertility which should succeed the *Assyrian* Devastation, describes *Judea* as abounding in every Corner with Streams of Water: The necessary consequence of which is fertility, or plenty of every thing which the Earth produces.

Ver. 8, 9. *And an high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those: the wayfaring-men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.]* Having foretold the flourishing Condition to which their Country should be restor'd, he adds another Advantage which would immediately follow upon the Destruction of the *Assyrian* Army, It should no longer be unsafe for them to Travel about their Country, for fear of falling into the Hands of some Party or other of the *Assyrians*: There shall be a highway and a way; so there was before, but the Prophet means it should be restor'd again to its former use, be frequented by Natives which it had not been for some time, and it shall be call'd the way of Holiness; which is the same he expresses with some variety in the following Words, *No unclean Person shall pass over it. A way of Holiness*, according to the Idiom of the Hebrew Language, is a way separated or set apart for such and such People to walk in it, Exclusive of all others, at least without their leave and consent. The meaning of the Prophet I take to be this, the Roads of *Judea* shall for the future be safe to Travel in, no Strangers shall molest them as they go along; it shall be for these only, the Natives shall go to and fro without fear of plundering Foreigners: And the Ways shall be not only safe, but direct without any turnings or windings, so that the sim-



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plest Creature among them shall be in no danger of being lost. And thus the Prophet explains himself, *No Lion shall be there, &c.* which shews he is to be understood of the danger to which they were before expos'd, who ventur'd abroad out of a fortify'd Town.

Ver. 10. *And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow, and sighing shall flee away.*] The Verb *Padah* signifies properly to redeem or buy out, but is commonly us'd, says *Gataker*, in a more general Notion, for rescuing or delivering out of Danger or Distress; and the Prophet call'd those *the ransomed of the Lord*, who fled into other Countries upon the Approach of the *Assyrian Army*, giving credit to the Prophet's Predictions, and return'd to their own Country as soon as they heard of their Defeat. Or it may be understood of those who fled to *Jerusalem* for shelter, and there remain'd during the Siege; which being over, they return'd to their own Possessions; and when every thing was set in Order again in *Jerusalem*, return'd to the Temple to give Thanks to their Almighty Deliverer, *with Songs and everlasting joy upon their heads*; That is, with Hearts full of Joy and Gratitude: These are the Expressions, I suppose, which prevail with *Mr. Whiston* to countenance the *Jews* in their groundless hopes of a future Restoration. They never yet return'd to their Country with *Everlasting joy*; their Joy was interrupted by *Antiochus* and the *Romans*, and ever since they have been in the wretched condition of *Captives*; therefore this Prophecy has not yet been fulfill'd, therefore their *Messiah* will come and restore them to their own Country: Vain Hopes! Which have no other foundation but a strong Fancy and a misunderstood Expression, and must fall to the Ground as soon as we prove to them, that *Nolam* signifies a *space of Time infinitely short of Eternity*, which any one that understands the Language can easily do.

## The ARGUMENT of Chapter XXXVI.

*Here the Prophet gives a short History of the Siege of Jerusalem by Sennacherib so often hinted at in the foregoing Prophecies. And first he fixes the Time: in the 14th Year of Hezekiah, the King of Assyria came up against the defend'd Cities of Judah; and when he had taken most of them, he sent an Embassy to Hezekiah in Jerusalem, who sent Commissioners to know his demands. Upon which Rabshakeh, Chief of the Assyrian Ambassadors, makes a Speech to the Jewish Commissioners, in which he insolently ridicules their Sovereign, for relying on Egypt or Heaven for Assistance: The Egyptians he tells them would strangely deceive their expectations; and as for God, since he was not able to deliver a great many Cities out of his Hand, he endeavours to persuade them he would be equally unable to protect Jerusalem against his Victorious Arms: Then directing himself to the Jews on the Walls, he threatneth them with the severe effects of his Masters resentment, if they pretended to make any opposition; plausibly insinuating the impossibility of being rescued out of his Hands, either by Hezekiah a weak, despicable Monarch, whose Forces bore no proportion to his; or by God, whose Insufficiency to deliver them, he falsely argues from his not having deliver'd several other Cities, which he had taken: The Jews to be sure were startled at so frightful a Message, but were order'd by King Hezekiah to make no Reply: And the Commissioners return'd to give an Account of their Conference, and acquaint the King with the haughty demands of the Assyrian. The Notes on these 4 Chapters, (except part of the 38th) I have borrow'd from the Bishop of Ely's Learned Comment on the Second Book of Kings; where the same History occurs, without adding a Word of my own, or making any Observation where his Lordship's Conjecture may seem to run Counter to what I have suppos'd in some of the foregoing Chapters, relating to the Siege of Jerusalem.*



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## C H A P. XXXVI.

Verse 1. **N**OW it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.] He was the Son of Salmanasar, and Succeeded him in his Kingdom, as we Read in the Book of Tobit, 1. 15.

Ver. 2. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah with a great army: and he stood by the conduit of the upper pool, in the high-way of the fullers field.] Some of the Jews think that Sennacherib, having receiv'd the Tribute from Hezekiah, went to his own Land: But because Hezekiah did not continue to send it every Year, after some time he return'd to Judea again, and Besieg'd Jerusalem: But there is not a word of this in the History, therefore it is more probable that having receiv'd the Mony he demanded, he made his Expedition into Egypt; of which Herodotus and others, and some think this Prophet also speaks, chap. 10. 26. 28. But as he was the first King of Assyria that Invaded Egypt; so he went no farther then to the entrance of it, Pelusium, which he could not take, and so at his return broke his Faith with Hezekiah, and notwithstanding his Present wherewith he pretended to be satisfy'd, laid Siege to Jerusalem. He took up his head Quarters, as we now speak, by the Conduit or Canal into which Water was deriv'd from the upper Fish-pond or Pool: Which was in the High-way to the Field where the Fullers, after they had wash'd their Cloaths in that Pool, were wont to spread them.

Ver. 3. Then came forth unto him Eliakim Hilkiah's son, which was over the house, and Shebna the scribe, and Joah Asaph's son the Recorder.] Though the King would not vouchsafe to go himself yet he sent his major Domo, as they now speak, and his Secretary or Principal Doctor of the Law, and the Master of the Requests: For it is very uncertain what Officer Shebna was, for he is said to be over the House, Chap. 22. 15. and the LXX sometimes make him Treasurer; sometimes Scribe; and Mr. Selden thinks

thinks he might be *Præfectus Prætorio*. Lib. de success. in Pontific. p. 142.

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Ver. 4. *And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?*] The Hebrew Doctors will have it that this *Rabshakeh* was an Apostate Jew, and *Procopius* is of the same Opinion, which is not altogether improbable, both because he could speak readily in the Hebrew Tongue, and when he blasphem'd the Divine Majesty, the King and Nobles rent their Cloths, which was not usual unless he that utter'd such blasphemous Words was an *Israelite*; some think his Name imports that he was the principal Cup-bearer to the King of *Assyria*, who assum'd to himself the Title of the *Great King*, because of his great Conquests and large Dominions.

Ver. 5. *I say, sayest thou, (but they are but vain words) I have counsel and strength for war, now on whom dost thou trust, that thou rebellest against me?*] In reason he thought *Hezekiah* should not stand out against his Master, unless he had all Things necessary for his Defence; but he did delude his People if he told them that he wanted neither Skill to manage a War nor Power to execute good Counsels; he derides him as full of vain Hopes, and upbraids him with his Rebellion, of which he was thought formerly to be guilty, but could not now be justly accus'd of it, when he had submitted to him with such a great Present; these are therefore Words of the highest Pride and Insolence.

Ver. 6. *Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust in him.*] He thought it probable he would seek for Succour from *Egypt*, being a neighbouring Country, which would be ready to assist him, that they might be reveng'd of the King of *Assyria* for his late Invasion; but he represents *Egypt* as very weak, as brittle as the Cane or Reeds that grow on the Bank of *Nile*, (to which he seems to allude) on which if a Man lean'd they brake, and the Splinters run into his Hand; such is *Pharaoh*, saith he, a Man gets no Help, but Mischiefe, by relying on him, as he does who takes one of these Canes for his Staff to support him.

Ver.



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Ver. 7. *But if thou say to me, We trust in the Lord our God: is it not he whose high places, and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?]* This weak Arguing proceeded from his Ignorance of that God and his Law in whom Hezekiah trusted, which made him call those Crimes which were his greatest Vertues, in prohibiting their offering Sacrifice in any other Place but that which God appointed.

Ver. 8. *Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.]* He seems to challenge him to come out and fight with his Master, and if he could give Security to make that use of them, he would furnish him with Two Thousand Horses, provided he was able to find so many Men to set upon them, which are Words of the highest Contempt, and undervaluing of his Power; or the meaning may be, he would lay a Wager with him he could not find Men to sit on so many Horses, for few were good Horsemen in Judea, where Horses were scarce.

Ver. 9. *How then wilt thou turn away the face of one captain of the least of my masters servant?, and put thy trust on Egypt, for chariots and for horsemen?]* With which Egypt abounded above most other Countries, who sometimes furnish'd the Israelites with Horses, but none like Egypt, for which Reason Moses forbids them to multiply Horses, lest it should cause them to return to Egypt, Deut. 17. 16. and the Prophet reproves them severely for going to Egypt for Help and staying upon Horses, c. 31. 1, 3.

Ver. 10. *And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land and destroy it.]* If he had not been a Jew, yet he had learn'd the Name of their God, and pretended his Master was come up against Jerusalem by a Commission from him, which were vain Words (as he calls Hezekiah's, v. 5.) for there was none of his Prophets among the Assyrians; but perhaps he concluded from what the Assyrian King had done to Samaria, God intended he should do so to Jerusalem.

Ver. 11. *Then said Eliakim, and Shebna, and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language*

language, for we understand it: and speak not to us in the Jews language, in the ears of the people that are on the wall.] I suppose Eliakim perceiv'd the People to be frighted with big words, and therefore intreated him in the Name of the other Commissioners sent to treat with him to speak no longer in the Jews Language, but in his own: For he was not sent to treat with the People, but with them who understood the Syrian Tongue very well.

Ver. 12. *But Rabshakeh said, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?*] To make them know that he will reduce them to the greatest Extremity, if they do not submit to him: For it is an Hyperbolical Speech, importing such Streights as were never known.

Ver. 13. *Then Rabshakeh stood, and cryed with a loud voice in the Jews language, and said, Hear ye the words of the great king, the king of Assyria.*] He seems to have rais'd both Himself and his Voice higher, that he might be better heard by all.

Ver. 14. *Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you.*] He repeats with the greatest Assurance the Power of his King, and the Weakness of Hezekiah; representing from thence how they were deluded with empty Promises, if he perswaded them he should be able to preserve them.

Ver. 15. *Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, this city shall not be delivered into the hand of the king of Assyria.*] This was the highest Presumption to perswade them not to place their Hope in God: As if his Master was stronger than he.

Ver. 16. *Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern.*] Having represented to them the Miseries unto which a Siege would reduce them, he invites them to a Surrender upon advantageous Conditions.

Ver.



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Ver. 17. *Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.*] If they would seek the Favour of the King of *Assyria* by making him a Present, and delivering themselves up to his Mercy, he promises they should be transported to a better Country than that to which the *Israelities* were carry'd, and in the mean time every one enjoy his own Possessions.

Ver. 18. *Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?*] He was afraid *Hezekiah's* avowed Confidence in God would prevail with them to trust to him for deliverance, which makes him so often desire them not to depend upon that. He argues very popularly and strongly, if his Supposition had been true, That the God of *Israel*, the God of the whole Earth (yea, of Heaven and Earth) was like those of all other Nations, who presided only over one Country or City.

Ver. 19. *Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?*] *Hamath* and *Arphad* were Cities or Countries which the King of *Assyria* had conquer'd: Some think *Hena* and *Iva* were the Gods of *Sepharvaim*, which is confuted by 2 Kings 17. 31. They were rather Cities whose Gods could not protect them; and the Gods of *Samaria* he tells them had been able to do no more than the rest.

Ver. 20. *Who are they amongst all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?*] He desires an instance of one God that had been able to save his Country, when his Master invaded it, and therefore it was best for them to yield their City up to him, since God himself could not preserve it, unless he could do more than any other had done, which he concluded was unlikely. It must be acknowledg'd that *Rabshakeh* was an excellent Orator, as well as a Soldier; not inferior in Eloquence to *Julius Caesar*.

Ver.

Ver. 21. But they held their peace, and answered him not a word: for the Kings commandment was, saying, Answer him not.] This was a very wise Order, because he might have made some Advantage by a sudden Answer, and it was no less pious. For *Hezekiah* believed God would answer for himself; not in Words, but in such Deeds as would demonstrate he was above all Gods.

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Ver. 22. Then came *Eliakim* the son of *Hilkiah*, that was over the household, and *Shebna* the scribe, and *Joah* the son of *Asaph* the recorder, to *Hezekiah* with their clothes rent, and told him the words of *Rabshakeh*.] It was the Custom of the Jews to rend their Cloaths when they heard a Man blaspheme God's Name. And if we will believe them, when the Witnesses of a Blasphemy did but repeat the words before the Judges, they rent their Cloaths. Accordingly *Hezekiah*, when his Commissioners gave an account of *Rabshakeh's* words to him, did so. But they have determin'd, that they were not bound to rend their Cloaths unless he were an *Israelite* that blasphem'd; therefore they have noted (as I said before) that *Rabshakeh* was an Apostate *Israelite*. And this Custom was common to all Nations (as appears from *Homer*, *Herodotus*, and *Virgil*) who express'd great Grief in this manner.

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## The ARGUMENT of Chapter XXXVII.

Hezekiah having receiv'd an Account of the Conference, dispatches his Commissioners to Isaiah to acquaint him of the Particulars, and to desire him in the Name of his Majesty, to recommend their Cause to God. The Prophet advises the King not to be concern'd, and gives him assurance that God would make the presumptuous Tyrant fly to his own Country precipitately, and there meet his Death. Rabshakeh returns to Sennacherib, and met him before Libnah, of which probably he was obliged to raise the Siege, and go against Tirhaka, who was approaching to give him Battle: But before he went, he sent a menacing Letter to Hezekiah, to the same purpose as Rabshakeh's Speech; which being full of Blasphemy, he laid before God in the Temple, and earnestly implored his Protection: To which God returns a favourable Answer by his Prophet, threatening to put a Hook in the Tyrant's Nose, and make him fly to his own Country dishonourably; and promising a Succession of happy Years, and plenty of all Things to Hezekiah and his Subjects, tho' the Land of Judah had been lamentably ravag'd by the Assyrians, the Fruit destroy'd, and the Fields lain uncultivated, which might otherwise have occasion'd a Famine among them, had not God given an extraordinary Blessing to it. And then at the 17th Verse, he gives a brief Account of that famous Overthrow, and of the Death of Sennacherib in the Temple of Nisroc his God.

## C H A P. XXXVII.

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Verse 1. **A**ND it came to pass when Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. See the last Verse of the foregoing Chapter. He fasted and mourn'd, and went into the Temple to pray. Sometimes they put on Sackcloth next their Skin, instead of a Shirt: But here it seems to signify only that he was clothed in this vile Habit in token of his great Trouble and Sorrow.

Ver. 2. And he sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth,

cloth, unto *Isaiah the Prophet the son of Amoz.*] In the same mournful Habit to beg his Prayers to God for them.

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Ver. 3. *And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.*] They represent to him the great Straits in which they were, and the Reproaches cast upon them; and which was worst of all, the Blasphemy they had heard against God: They were in the same danger of perishing as a Woman whose Child being fallen down after many Throws to the place of Birth, she was so spent that she had no Strength left to bring it forth; or as *Procopius Gazæus* expounds it, We are in pain to hear such blasphemous Words, and have no power to punish those wicked Wretches as they deserve.

Ver. 4. *It may be the Lord thy God will hear the words of Rabshakeh, whom the King of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard; wherefore lift up thy prayer for the remnant that is left.*] *Ludovicus de Dieu* following *R. Solomon Jarchi*, thinks that the word we translate Reprove, signifies to Prove, and by Arguments to demonstrate, and so refers it to *Rabshakeh* in this manner, *It may be the Lord will hear all the words of Rabshakeh, whom the King of Assyria hath sent to reproach the living God; and that openly, with a bold Face, fearing nothing, because all things succeed according to their hearts desire.* And he saith he shall wonder if this sense displease any Body.

Ver. 5, 6, 7. *So the servants of King Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto my master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the King of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land.* A Pestilential Blast which destroy'd his Army in one Night, v. 35. Others translate it a Spirit, which is the same, for God sent an Angel which smote them with that Pestilence. The Report perhaps was renew'd after that stroke, that *Tirhaka* (of whom he had heard before, v. 9.) was coming against

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him, which made him haste away with the small Remains of his Army to his own Country.

Ver. 8. *So Rabshakeh returned, and found the King of Assyria warring against Libnah: for he had heard that he was departed from Lachish.*] Not with the Host that he brought with him, but he himself return'd to give his Master an account of what he had done, and left *Rabfari* to carry on the Siege, and straiten the City, 'till he could come with the whole Army against it. He found *Sennacherib* at *Libnah*, for he had left *Lachish*, unable, I suppose, to make himself Master of it.

Ver. 9. *And he heard say concerning Tirhakah King of Ethiopia, He is come forth to make war with thee: and when he heard it, he sent messengers to Hezekiah, saying,*] Whether he fought with *Tirhakah* or no, and what the Success was, does not appear: But it is to be noted, that there were two Countries called *Cush*, which we translate *Ethiopia*; one in *Africa* beyond *Egypt*, the other in *Arabia*, which is the *Ethiopia* here meant. For the King of the other was far off, and must have march'd through *Egypt* before he could come to fight with *Sennacherib*. But this was near, and was able to raise a powerful Army, as appears by the vast Forces which *Zarah* brought against *Asa*, 2 Chron. 14. 9. And thus the 2 Chron. 21. 16. as *Bochart* observes, must necessarily be understood, where the *Arabians* whom God stirr'd up against *Jehoram* are said to be near to the *Ethiopians*. Which cannot be true of those beyond *Egypt*. See his *Phaleg*. Lib. 4. Ch. 2.

Ver. 10. *Thus shall ye speak to Hezekiah King of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria.*] They could not come to the Speech of him, but sent him a Letter containing their Message: He had heard, I suppose, that *Hezekiah* declar'd he trusted in the Lord, and had Assurance from him, that the King of *Assyria* should not prevail against him.

Ver. 11. *Behold, thou hast heard what the Kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?*] This Letter is of the same import with the former Message, presuming the God of *Israel* was like the gods of other Countries, and had no more

more Power then they to preserve his Worshipers; and by his Question he implies a strong Denial, as much as to say: Thou shalt be deliver'd no more than they were.

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Ver. 12. *Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?* He argues from the long Successes his Ancestors had injoy'd: None of the gods whose Countries they had destroy'd, making opposition to them for some Ages. The Places here mention'd were well known in those Days: There was a Gozan and Hara in Media, as Bochart observes (*lib. 3. Phaleg. chap. 14.*) where Rezeph was is uncertain: But Ptolomy mentions such a City in Syria, where St. Jerom places Thelassar; and there were more Cities than one in these Countries call'd Adana, which is the same with Eden.

Ver. 13. *Where is the King of Hamath, and the King of Arphad, and the King of the city of Sepharvaim, Henah and Iuah?* Nothing can be further observ'd of this, but that the fury of Rabshakeh encreas'd: So that what he had utter'd in Words, he now more deliberately set down in Writing: Affirming boldly that their God was a Deceiver if he promis'd them Deliverance.

Ver. 14. *And Hezekiah received the letter from hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.* He could approach no nearer then to the outward Court of the Temple: Where at the entrance of the Priests Court, he look'd toward the Sanctuary, God's Dwelling Place, and laid this Letter before him.

Ver. 15, 16. *And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth.* Here he directly thwarts the blasphemous opinion of the Assyrians; that the God of Israel was but the Particular Lord of that Country, not the Universal Sovereign, which Hezekiah acknowledg'd him to be, because the Creator of the whole World.

Ver. 17. *Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib,*



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*rib, which hath sent to reproach the living God.]* He speaks in such a Language as Men use, when they earnestly beseech others not to neglect their Supplication; but vouchsafe to attend and give a gracious Answer to them.

Ver. 18. *Of a truth, Lord, the Kings of Assyria has laid waste all the nations, and their countreys.]* Do not boast of more than they have done.

Ver. 19. *And have cast their gods into the fire: for they were no gods, but the work of mens hands, wood and stone: therefore they have destroyed them.]* They had prevail'd he acknowledges over their gods, as well as over Men, but it was because they were not so good as Men, being mere Wood and Stone.

Ver. 20. *Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.]* He beseeches him to distinguish himself from those Idols, by giving them such a Deliverance as might demonstrate to all the World, that he was the Living God; Superior to all others, who were not able to save their Worshipers.

Ver. 21. *Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib King of Assyria:]* He knew by the Spirit of Prophecy, that Hezekiah had presented his Case to God in the Temple, who bid Isaiah assure him his Petition was granted.

Ver. 22. *This is the word which the Lord hath spoken concerning him, The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.]* These words comprehend the whole City: For by the Daughter of Sion, he means the People that Inhabited the upper part of the City, where the Kings Palace stood; and by the Daughter of Jerusalem, the People of the lower part of the City, and all that was not comprehended under the Name of Sion: They shook their heads at him, which is the same with despising and laughing him to scorn: For shaking the Head is the Posture of those that Mock at others. He calls Sion a Virgin, because this Fortrefs since David Conquer'd it, had been never taken by any Enemy; Joash indeed King of Israel took Jerusalem, and brake down the  
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the Wall of it, but I think the Fort of Zion had never been taken.

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Ver. 23. *Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel.*] To lift up the Eyes on High, is the Action of those who have Haughty Thoughts of themselves; and over-look others with Contempt and Scorn. God is call'd the Holy One with respect to his Peerless Perfections; and the Holy One of *Israel*, as having a peculiar respect to them above All People, who therefore should be defended by his Almighty Power.

Ver. 24. *By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon, and I will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the height of his border, and the forrest of his Carmel.*] This is an admirable Description of the boasting of a King, puff'd up with great Success, and is as much as if he had said, What Place is there into which I cannot make my Way, when I have gone even with my Chariots in great Number to the top of high Mountains? To *Lebanon* it self, through the most difficult Passages which I have open'd and plain'd for them. Who shall hinder me from cutting down its tallest Cedars and Firr Trees? (perhaps he means their Princes and great Men) and when I have done, from Marching, and taking up my Quarters in the extremest Borders of the Land, climbing up to the top of *Carmel*, (which was toward the *Mediterranean Sea*,) or entring into all the Fruitful Places of the Country, by making an entire Conquest of it? For so *Carmel* often signifies not a Mountain but a fruitful Field; in the Language of this Prophet, *Isaiah* 18. 16, 10.

Ver. 25. *I have digged and drunk water, and with the sole of my feet have I dried up all the rivers of the besieged places.*] He brags that he had march'd with his Army through strange Countries; and in the driest Places, where it was thought his Army would die with Thurst. But he digg'd till he found Water: And with the Soles of his Feet dried up all the Rivers of Besieg'd Places, which



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is commonly thought to signifie that he had gone dry-shod with his whole Army over great Rivers, whose Streams he turn'd another way: And so had taken the strongest Foretresses, surrounded with deep Waters and great Ramparts: But *Bochart* has made a plainer Paraphrase upon these words, which he thus Translates. *I have dried up the Rivers of Egypt: As much as to say, I will enter as easily into Egypt, in which you confide, as if when I come thither, all the Rivers wherewith it is environ'd, were dried up.* See his *Hierozyic* P. 2. lib. 5. chap. 15. For the Hebrew word *Mafor*, which we Translate every where *Besieg'd Places* or *Defences*, or *Fortresses*, should rather be taken for the Singular Number of *Mesoraïm*; which by Contraction is call'd *Mitzraim*, that is, *Egypt*. And if this be allow'd, the Sense then is here, as I said before, I have dried up all the Rivers of *Egypt*; which was the highest Vaunt he could make of his Power, and numerous Forces. Thus, *Isaiah* 19. 6. *The brooks of defence shall be dried up*, is Interpreted by *Kimki*, *the Rivers of Egypt shall be emptied*; and more plainly *Mich.* 7. 12. where from the *Foretrefs to the River*, is so obscure that it is not to be understood. But from *Egypt to Euphrates*, is such clear Sense that one cannot but think it should be so Translated: For those were the bounds of the Land of *Canaan*.

Ver. 26. *Haft thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.*] These are the Words of God in answer to those empty Boasts, but what is this to what I have done? *Haft thou not heard how I brought my People dry-shod thro' the Red Sea? How in ancient Times, I say, long before thou or thy Ancestors were born, I did this by my own Strength alone, without the help of Nature or Art, (for so the Word *Jutzar*, which we translate *form'd*, is us'd, Gen. 2. 8. and other places.) And it is I that have now brought thee to do all these Things of which thou braggest, thou couldst not have done one of them without my Leave; who therefore permitted it that I might punish those Cities by thy Hand which I had devoted to Destruction.*

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Ver. 27. *Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.*] This was the Reason that the People of those Cities whereof thou speakest were so very feeble and unable to oppose thee, because I deliver'd them into thine Hand.

Ver. 28. *But I know thy abode, and thy going out, and thy coming in, and thy rage against me.*] As much as to say, there are none of thy Motions hidden from me, for before thou camest from thine own Country I knew with what Design thou marchedst out, and what thou hast done since wherefoever thou hast enter'd, and understand with what Rage and Fury thou art come up to destroy my Dwelling-place.

Ver. 29. *Because thy rage against me, and thy tumult is come up into my ears: therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*] I have heard the Noise thou makest with thy furious Threatnings and with thy great Army which hath enter'd Judea; he compares his absolute Power over him to that of a Fisherman, who, let a Fish tumble ever so much in the Water, hath it fast by a Hook he hath fix'd in his Nose; or to a Man upon a Horse or Mule, whom he can turn which way he please when he hath a Curb in his Mouth; even so, saith God, I will do with thee, draw thee back, press thou ever so much to compass thy Designs, into thine own Country, without any Success.

Ver. 30. *And this shall be a sign unto thee, Ye shall eat this year such as groweth of it self: and the second year that which springeth of the same: and in the third year sow ye and reap, and plant vineyards, and eat the fruit thereof.*] This is spoken to Hezekiah, and is not intended as a Sign of the Truth of his Prophecy, because it was to come after that was fulfill'd, but a Token of God's extraordinary Favour and Love to them when Sennacherib was gone, and they were in fear of another Enemy, viz. a grievous Famine: for tho' he had trodden down or eaten up all the Corn with his Army, yet they should find sufficient left to maintain them this Year, which was the 14th of Hezekiah, and tho' the next was the Sabbathical Year, in which they

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were to let the Land rest, and neither sow nor reap, yet he promises enough should grow up of it self to maintain them without any Culture out of the Corn scatter'd in the former Year; and then in the 16th Year God assures them of Liberty to Till their Land, as they were wont, and that they should sow and reap as in a Time of Peace, when no Enemy appear'd, nor there was any fear of any; but until the Corn sprung up and was ripe, that Year they liv'd upon what grew of it self, the *Sabbatical Year*, without Tillage. Which demonstrates the wonderful Providence of God over this People, in taking care they should want nothing in those Years, without any Care of their own, if they believ'd in his Word. See *Levit. 25.* where the Precept about this *Sabbatical Year* is deliver'd, and was observ'd by this People from the first Conquest and Division of the Land of *Canaan*, 47 Years after the coming out of *Egypt*. See Dr. *Alix Reflections on the Old Testament*, Part II. Chap. 1.

Ver. 31. *And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward.*] He pursues the Metaphor from Corn that is sown in the Ground, signifying that they should have firm Possession of their own Country, and therein increase and multiply, and flourish exceedingly.

Ver. 32. *For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.*] For they who are now shut up in *Jerusalem* shall be at liberty, and they who escap'd the Enemies Fury in the Country, and fled thither for Refuge, shall go out of Mount *Sion* to their own Possessions; his great Love to his own Honour and to his People shall do these Wonders, to vindicate his Glory from that Contempt which was cast upon it by *Sennacherib*.

Ver. 33. *Therefore thus saith the Lord concerning the King of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.*] He promises the King of *Assyria* should be so far from possessing himself of the City at this time, that he should not assault it, by shooting so much as an Arrow into it, no, nor appear with his Army against it, or raise Bulwarks to besiege it; or, as the *Hebrews* understand it, they should  
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not cast a Stone out of their Engines against it; *Rabsaris*. Chapter I observ'd, v. 8. continu'd the Siege, but whatsoever he XXXVII. did before, after this Message of *Isaiab* he made no Attempt upon them.

Ver. 34. *By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.*] He confirms what he said before Verse 29.

Ver. 35. *For I will defend this city to save it, for mine own sake, and for my servant Davids sake.*] To preserve it from Destruction, for my own sake, and for my servant Davids sake. upon which Account he had formerly spar'd them, when they deserv'd to be punish'd, 1 Kings 11. 12, 13.

Ver. 36. *Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*] By a Pestilential Disease, as *Josephus* calls it, *ἀσπερὺν νόσον*, such a vast Number were suddenly cut off; it is a Question whether this Destruction was made in the Army that besieg'd *Libnah*, or in that Host which *Rabshakeh* brought up against *Jerusalem*; *Josephus* thinks the latter, for it is probable *Rabshakeh* was come with his whole Host against *Jerusalem*, which before was straiten'd by *Rabsaris*, and *ἡ πρώτη πᾶσις τῆς πολιορκίας νύκτα*, the first Night after they had begirt the City the Angel of the Lord made this great Slaughter among them, *Lib. X. Antiq. Cap. 2.* where a little before, at the End of the first Chapter, he takes notice of an horrible Lie which *Herodotus* reports from the *Egyptians*, who say their King, being also a Priest, by his Prayers to God brought this Destruction upon the *Assyrians* as they lay before *Pelusium*, a great many Rats coming in the Night and gnawing all their Bow-strings in pieces, so that they could not fight, so studious they were to pervert the Truth and corrupt the sacred Story.

Ver. 37. *So Sennacherib King of Assyria departed, and went, and returned, and dwelt at Nineveh.*] Being afraid that *Tirhaka* should come and destroy the remainder of his broken Army.

Ver. 38. *And it came to pass as he was worshipping in the house of Nisroch his god, that Adramelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.*]



Chapter XXXVII. The LXX here call this God *Afarac*, and in the Book of *Kings*, where this Story is again told, *Nesorach*, but what any of these Names signify Mr. *Selden* acknowledges he cannot tell, having in all his Reading never met with any thing that might explain it; but *Kircher* adventures to say it was the Image of a Ship, representing the Ark of *Noah*, the Reliques of which *Josephus* tells us some reported were in his Time in the neighbouring Mountains of *Armenia*; and a later Writer, *Beyerus*, (in his Additions to *Selden de Diis Syris*) thinks it signifies as much as the Bird of *Noah*, that is, a Dove, which was worshipp'd by the *Assyrians*, or, as others conjecture, (for they can do no more) this Word is deriv'd from *Nes*, which in *Chaldee* signifies a Province and *Rac*, which signifies a King, that is, *Jupiter*, the King and Conservator of that Province; *Efarhaddon* was the King that sent a Colony to people the Country of *Samaria*, because he fear'd *Hezekiah* might take Possession of it after such a Defeat as his Father *Sennacherib* had receiv'd; his Name is courtail'd several ways, for in the Book of *Tobit* he is call'd *Sarchedon*, C. 1. v. 21. the first Syllable of his Name being cut off, and the LXX cut off the next, calling him *Aferdan*, and *Isaiah* cuts off both, calling him *Sargon*, c. 20. 1.

### THE ARGUMENT of Chapter XXXVIII.

While *Sennacherib* was gone against *Tirhaka*, and the rest of his Forces under *Rabshakeh* block'd up *Jerusalem*, at or about this Time *Hezekiah* fell sick of a Disease, which would have carry'd him off had not his earnest Supplication to God prevail'd on him to spare his Life this time, and grant him a Continuation of it for Fifteen Years, in Token of which he promis'd to make the Sun go back Ten Degrees in the Dial of *Ahaz*; and the King, in Gratitude for so great a Favour, composes a Poem, wherein he gives an Account of the Violence of his Disease, how he thought every Day it would put an End to his Life, and how he was miraculously preserv'd, for which he not only returns present Thanks, but engages to do it very solemnly as long as he liv'd.

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Verse 1. **I**N those days was Hezekiah sick unto death: and Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die and not live.] This is set down after the Death of Sennacherib, but with this general Note only of the Time wherein this Sicknefs fell out, *In those Days.* Which, as *Primate Usher* observes, in his *Annals*, doth not relate to what went just before, as is evident from ver. 6. of this Chapter. Where he promises to add Fifteen Years to his Life; and also to deliver him from the *Affyrian*: Which Deliverance was therefore after this Sicknefs, which was in the latter end of his Fourteenth Year; to which if we add Fifteen, we make up the whole 29 of his Reign. When the Prophet saith to him *thou shalt die and not live*, he means that his Disease was in its own Nature mortal, and could not be cur'd by any Human Remedy. Therefore he wish'd him to settle his Estate, and (as we speak) to make his Will how all things in his House should be dispos'd when he was Dead.

Ver. 2. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord.*] That is, toward the Wall of the Sanctuary, as the *Targum* Expounds it. See *Dr. Hammond* upon *Acts* 10. *Annot.* 6. He thought as it was not beyond the Power of God to restore him, so he had not peremptorily decreed that he should die, but there was a tacit condition in the Message, otherwise he would not have pray'd to be spar'd.

Ver. 3. *And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.*] He was not Conscious that he had omitted any thing which was to be done, for the restoring of the true Worship of God. In which he had been so exact as to take away the High Places, which had continued ever since the time of *David*, and none durst remove them, and therefore he presum'd to beg that he might live to settle and establish what he had begun.



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begun to do. One Reason of his Weeping was, as many think, that he had not as yet a Son to Succeed him on the Throne: For he liv'd after this Fifteen Years, and when he died *Manasseh* was but Twelve Years Old, who therefore was born after this Sicknefs.

Ver. 4, 5, 6. *Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city, out of the hand of the King of Assyria: and I will defend this city.] This Sicknefs was that Year when Sennacherib threatened to destroy the City.*

Ver. 7, 8. *And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: Behold, I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.] It is observ'd by many Modern Interpreters, that there is not a Word here spoken concerning the Suns going back, but only of the Shadow upon the Dial; which might by the Power of God go either forward or backward, the Sun still holding its Course, as it was wont to do. And the Degrees, or Lines in the Dial may signify Hours, or half Hours, or, as some think, quarters. See *Vossius de Orig. & Progress. Idololar lib. 2. chap. 9.* Therefore they conclude that the Miracle was wrought on the Dial only, and not upon the very Body of the Sun. It is said indeed, *So the Sun return'd ten Degrees*, but they think that may be meant of the Shadow of the Sun; God so disposing the Rays and ordering the Light, that no shadow should be projected but where the Prophet foretold. This I thought fit to represent, but must add that the Antient Jews and Christians too, took the Words of *Isaiah*, to signifie, that the Sun it self went back and not merely the Shadow; whom *Primate Usher* in his *Annals* follows, whose Words are these: *The Sun and all the heavenly Bodies went back, and as much was detracted from the next Night as was added to this Day, A. M. 4001.* Which was done I suppose, on a sudden, by the Power of God; and lasted not long before all was restor'd again to*

to their usual Place: So that no Change was made in the state of the Heavenly Bodies; But that there was some change for the present, was observ'd both in the Northern Part of the World, at *Babylon*, from whence *Merodach Baladan* sent to inquire about this Wonder, 2 Chron. 32. 31. and also in the Southern, in the Land of *Egypt*. As we may gather from a remarkable Passage in *Herodotus*; who tells us in his *Euterpe*, Chap. CXLII. that the *Egyptians* had observ'd strange alterations in the Sun: So that it had risen Four times, & shew out of its usual Course, ἐπεὶ δὲν πῦρ καταδύεται, ἐπὶ δὲν δὲς ἐπ' αὐτῶν, &c. it rising twice where it now sets, and setting twice where it now rises, and yet, ἰδὲν δὲ καὶ Ἀργυρίων ἐπὶ ταῦτα ἐπ' ἐπιπλάττειν. And yet no change at all made among the *Egyptians* by these things; neither in the Earth, nor in the River, nor any thing else. This is a plain Evidence, that their Neighbours (and many others it's like) had heard of the unusual motions of the Sun, (tho' without any alterations in the Heavenly Bodies, which were soon return'd to their former Station) but had not a perfect Knowledge of them, or had corrupted that Knowledge: For to these two mention'd in Scripture, in the Time of *Joshua* and *Hezekiah*; the *Egyptians* added two more, and make them to have been near the same time. But the *Jews* themselves have been thus Fabulous, who say in the Chapter *Chelek*, that the Day on which *Abaz* died was but two hours long: But now when *Hezekiah's* Life was prolong'd, God restor'd those Ten Hours which were then wanting, and so brought Time even. See *Schichard* in his *Bechina happerushim*, Pag. 122. They also believe this Miracle was wrought a little before Sun-set: But that excellent Person whom I have often mention'd, (Dr. *Alix*) thinks it evident it was before Noon, about our Ten of the Clock.

Ver. 9, 10. The writing of *Hezekiah King of Judah*, when he had been sick, and was recover'd of his sickness: I said in the cutting of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. *Micah* may be render'd a Poem or a Song, writ by *Hezekiah*, upon the occasion of his dangerous Sickness and wonderful Recovery; in which he describes the Violence of his Disease, and



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and how he behav'd himself under it, what he thought, and what he said to God in those melancholy Circumstances; and first he could not but own it griev'd him, to be abruptly cut off, as it were, when he had half the Race of his Life still to run, to be depriv'd of those Years which, according to the Course of Nature, he might justly reckon, as it were, his due. *I said in the cutting off of my days*, when I thought the Lord was about to take away my Life.

Ver. 11. *I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world.*] It troubled his pious Soul to think he should have no more Opportunities of seeing and praising God in his holy Temple; and it added to the Horror of Death, to think of being taken away from the Presence of the Lord into the dark Grave, where he could expect to see nothing. *Sciebat enim, says Forerius, eo tempore mortuos divinâ Visione non frui.*

Ver. 12. *Mine age is departed, and is removed from me as a shepherds tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.*] As if he had said, I must depart to another Region like the wandering Shepherd, who, when his Elocks have eat the neighbouring Pasture, rolls up his Tent, and removes to another Quarter. The rest of the Verse may be thus render'd with less Obscurity, *The Thread of my Life is cut off, as it were, by a Weaver, I am consum'd by a wasting Disease; all the day long I did nothing but cry out, O Lord, thou wilt make an end of me.*

Ver. 13. *I reckoned till morning, that as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.*] This Verse is differently render'd by Interpreters, and the sense very variously given; but I think the words will admit the following sense, All the Night long I impatiently with'd for the Morning, my Pain being as sharp as if my Bones had been gnaw'd by a Lion; and when the Morning came my Pain continu'd, and all day long again I cry'd out, O Lord thou wilt make an end of me!

Ver. 14. *Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord,*

*I am oppressed, undertake for me.]* As if he had said, The Extremity of my Pain made be break out sometimes in terrifying Shrieks, and sometimes in lower Strains, like the soft doleful Murmur of a Dove; or my Strength was so far spent by my Disease, that I could scarce make an articulate Sound, but seem'd to chatter like a Bird, rather than speak like a Man; my heavy Eyes at last could scarce keep open, and were not without difficulty lifted up as often as I thought on thee, O Lord; and at last I was forced to cry out, O Lord assist me, I can hold out no longer. He speaks of his Disease, as if it seiz'd him like a rough Bailiff, and begs God, as it were, to be bound for him, that he may get out of its violent hands.

Ver. 15. *What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.]* As if he had said, Why do I complain? He hath told me I shall recover, and hath in an instant made me well. He seems to be transported on a sudden with a sense of returning Health, and may be suppos'd to speak this when the Prophet told him the Lord would add to his days fifteen Years. *I shall go softly, Eddalde (a)* All my Life long I shall reflect on the Vehemence of this Distemper: The Hebrew Verb signifies *to go*; and by a Metaphor, *to reflect and mourn*; and Day thinks the Prophet means, I will be sorry all the days of my Life for having offended my God, alluding to the Pace of those who are in Sorrow, which is generally slow. *Grotius.*

Ver. 16. *O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.]* This Verse is very obscure, as appears by the different Translations of them among Interpreters, of all which this I take to be the most natural; *O Lord, by these Things which Thou hast done for me many Men recover their Health again, and by these Things is the Life of my Spirit continu'd; Thou healest me, and makest me to live.* By these Things he means the Visitation whereby God did visit him in Mercy by the Prophet, the Promise which God made to him of adding 15 Years to his Days, God giving him a Sign



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Sign to confirm what he promis'd, and his appointing a Plaister of Figs for his Recovery.

Ver. 17. *Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.*] These Words may be render'd, *Behold, my Pains are abated, and I am perfectly at Ease, for thou hast in Love to my Soul deliver'd me from the Pit of Corruption, and hast forgiven me all my Sins, for which this Distemper was sent upon me, and is taken away now they are blotted out.*

Ver. 18, 19. *For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.*] These Words shew the End for which God rescu'd him as it were out of the Jaws of Death, that he might praise God, not only in Words, but Actions, that he might have an Opportunity of glorifying God, by doing good in his Generation, and promoting Religion and Vertue among his Subjects, which in the Grave was not to be done; they that go down to the Pit cannot so much as have any Hope of thy gracious Promises, much less can they declare it or praise thee for it, the Living are the only Persons who enjoy those happy Opportunities.

Ver. 20. *The Lord was ready to save me: therefore we will sing my songs to the stringed instruments, all the days of our life, in the house of the Lord.*] That is, when I was just ready to expire the Lord was at hand to save me, who gave such a sudden Motion to my Blood as rais'd my Spirits, and set disorder'd Nature right, therefore will I sing Praises to his Name as often as I enter into his Holy Temple; such Public Blessings we may probably infer from hence us'd to be celebrated much after the same manner as our Public Thanksgivings, the King with his Court went in State to the Temple, where Hymns of Praise and Thanksgiving were sung to Music by Persons appointed to that purpose, for whatever they might do in their Closets, I think it suits not with the Majesty of a King to play on a Harp or any other Musical Instrument in the Sight of the People.

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Ver. 21, 22. *For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign, that I shall go up to the house of the Lord? ]* There might be some natural Vertue in the Cataplasm to soften and ripen an hard Humour, as this seems to have been, (some think a Plague Sore) but it was a supernatural Power which made so speedy a Cure.

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The ARGUMENT of Chapter XXXIX.

*About the time of Hezekiah's Recovery the King of Babylon sent to compliment him on the Occasion, at which the King was so transported that he thought he could not make too much of his Ambassadors, but shew'd them every thing which was rare and curious, not only in Jerusalem, but in all his Kingdom; from which unpolitic Action of Hezekiah the Prophet takes occasion to foretel the Babylonian Captivity in plain Terms, which is the Subject of all the following Prophecies, except Chapter 53.*

C H A P. XXXIX.

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XXXIX.

Verse 1. **A**T that time Merodach-baladan, the son of Bala-dan King of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.] Who is call'd Berodach-Baladan, 2 Kings 20. 12. Merodach was the Name of an Idol among the Babylonians, as Baal or Bel was another, together with Adan or Adonis, as Sir John Marsham observes; Josephus calls him Baladas, and so does Berosus. He was but a Tributary to the King of Assyria till Nebuchadnezzar came to reign, who cast off the Yoke of Assyria, and made that Monarchy subject to him; some think he sent to Hezekiah to make a League with him against the King of Assyria, and it is likely to enquire about the Wonder done in the Land; therefore in these Letters I suppose he also congratulated the Recovery of his Health.

Ver. 2. *And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the*  
O O 2 *spices,*



Chapter  
XXXVIII.

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Ver. 2. And *Hezekiah* was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices,



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*spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.]* He gave them a friendly and benign Audience, as *Abarbanel* explains it, being glad at their coming, because he knew them to be Enemies to *Sennacherib*, and was so transported with Joy at the Honour the King of *Babylon* had done him, that he not only gave them a gracious Audience, but order'd his Officers to shew them all the Rarities he had in his Treasures; for tho' his Country had been lamentably haras'd by the King of *Affyria*, and he had endeavour'd to appease him with great Gifts, yet there were many good Things remaining in *Jerusalem*, and great Presents had been made to *Hezekiah*, since the Stroke from Heaven on *Sennacherib's* Army, 2 *Chron.* 32. 23. The precious Ointment here mention'd is call'd by *Kimchi* and other Hebrew Doctors, *Apharsemon*, which they say was the true Balsam not to be found any where but near to *Jericho*.

Ver. 3. *Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.]* He answers to the last part of *Isaiah's* Question, but not a Word of the first what their business with him was. And he calls that a far Country from whence they came, (tho' it was not very remote) to express the great Honour which was done to him, by a Prince at such a distance from him.

Ver. 4. *Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house they have seen: there is nothing among my treasures that I have not shewed them.]* He knew well enough what they had seen; but had a mind to hear whether *Hezekiah* would confess the Truth, or excuse his Folly: But he honestly relates the Truth, being sensible of how dangerous a piece of Vanity he had been guilty in shewing Strangers those Treasures, which he might well think would invite them to endeavour to make themselves Masters of them.

Ver. 5. *Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts.]* How he resents this Action? Which was the more blameable because he had lately receiv'd such great Benefits

Benefits from God ; and seen such an astonishing Wonder, as he wrought for the Confirmation of his Faith : Whereby he should have been mov'd not to Glory in any thing but the Goodness of God to him : Nor confide in the Friendship of great Princes, but only in the Power of the Almighty.

Ver. 6. *Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon : nothing shall be left, saith the Lord.*] There had been several great Kings in Judah, who had overcome many Enemies and got great Spoils : Some remainders of which were still in their Stores ; but *Isaiah* foretels all should be carried away to that very place, from whence he had been complemented by those Ambassadors. The most pertinent Observation that I can make on these Words, is that of Dr. Jackson (in his Answer to *John's* Question) where he saith that whosoever will consider the state of things in this Time, and the small Power which the *Babylonians* now had in respect of their mighty Neighbour the King of *Assyria*, (whom the *Jews* had reason to fear above all other Princes :) The accomplishment of this Prophecy of *Isaiah*, was according to Human Conjecture, far more unlikely and improbable, then if a Man should in the last Age have taken upon him to foretel that the Duke of *Saxony*, or some such Prince in *Germany*, should conquer *France* and *Spain*, and lead them Captive to *Dresden* : But the Word of the Lord stands fast for ever : And *Isaiah* was prov'd 125 Years afterward to be a true Prophet.

Ver. 7. *And of thy sons that shall issue from thee, which thou shalt beget, shall they take away ; and they shall be eunuchs in the palace of the King of Babylon.*] That is, his Posterity descended from him, who should be Eunuchs in the Palace of the King of *Babylon*, that is, wait upon him as his Servants : Which was partly fulfill'd in *Daniel* and his Companions, 1 *Dan.* 1.

Ver. 8. *Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken : he said moreover, For there shall be peace and truth in my days.* As if he had said, Thanks be to God it is no worse, let him do his Pleasure : Have I not reason to be thankful, if according to his



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his Promise he delivers me from the King of *Assyria*; and not only prolong my Days but let me enjoy firm Peace, and true Religion as long as I live. Some took this to be a careless Speech: As if he did not concern himself what became of Posterity, so he himself did but live happily: But this is inconsistent with such a Pious Mind as he had; which no doubt was sensible of the Vanity and Pride for which the Prophet reprov'd him; and submitted to the Punishment of it, which might have been immediately inflicted if God had not been very Merciful unto him.

## The ARGUMENT of Chapter XL.

*Having Prophecy'd in unambiguous Terms, v. 6, 7. of the foregoing Chapter concerning the Babylonian Captivity; and having a lively Sense of the Miseries his Country-men were to undergo, Isaiah breaks out into this Compassionate Address to the Prophets, which should be in those Times, to keep up the Spirits of their Suffering Brethren, by putting them in mind of a joyful Restauration. The subsequent Sermons, says Gataker, are generally, if not all, concerning the Deliverance of the Jews from the Babylonian Captivity: But as all the Mercies of God to that Nation, bore some resemblance to those glorious Things perform'd by our Saviour for Mans Redemption, they are by the Spirit of God express'd in such terms as shew plainly, that while he is speaking of the Redemption of the Jews, he had in his Thoughts a more Glorious Deliverance; which does not hinder but we may interpret the Words literally of that first Redemption, (a) as several besides Grotius have done. And here once for all I take notice that Mr. Whiston countenances the Jews in their groundless expectations of their Messiah, still to come, referring most of these Prophecies to their future Restauration, for which no manner of Reason can be assign'd: For if we should allow that the Jews are now in a miserable State of Captivity, groaning under Oppression, yet, with Dr. Alix, I maintain that Isaiah should be understood of the Deliverance of their Fore-fathers, out of the same*

(a) S. Thomas Hugo,  
Tolet in  
Luc. chap. 4.  
Maldonat,  
Ibid.  
Didac Alvarez Sanctius.

same wretched circumstances, because that was nearest his own time and has been accomplished: But in reality the Jews are no more in Captivity than the Christians; they enjoy as much liberty as the rest of Mankind, and generally speaking fare better, and live more at ease than ever their Predecessors did, in their Land flowing with Milk and Honey: And I believe the greatest part of them would be of the Mind of one of their Brethren of Amsterdam; who frankly own'd, tho' they pretended to expect their Messiah should restore them to their own Country, yet should he come in his time, he would beg his pardon and stay where he was. This, at least, I am sure of, that from the Words of this Prophet, they have no encouragement to expect a Restauration; because they were exactly fulfill'd in that Remarkable Deliverance and Re-establishment of their Ancestors, recorded by their own Historians.

C H A P. XL.

Verse 1, 2. **C**omfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lords hand double for all her sins.] In the Original *Dabberu Nal Leb* Speak to the Heart of the People, tell them such agreeable News as will rejoyce their Heart; make it contract more briskly, and animate them with fresh Spirits. Tell them the time of their warfare is accomplished, in which the Prophet alludes to a Custom among Soldiers, who were oblig'd to serve a fixt Number of Years, which expiring they were at liberty to quit the Service. Tell them their Iniquity shall be pardon'd, for which God brought these Calamities upon them: And she that is Jerusalem, shall receive of the Lords Hand double for all her Sins: That is, Blessings abundantly sufficient to make her amends for all her Sufferings.

Ver. 3, 4. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.] That is, let this



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Grotius.

Fleus,  
Fanfenius.

this be the *Voice of One crying in the Wilderness, Prepare ye the Way of the Lord*; this shall be the Subject Matter which shall be proclaim'd; as if he had said, Tell the *Jews* in Captivity that they must shake off their National Vices, which, like Mountains, interpose between God's Favour and them, before they can expect to be restor'd; but this to me seems flat and unnatural, and I should rather understand the Words with others thus; Methinks I hear the joyful Heralds cry, *Prepare ye a Way in the Wilderness for the People of the Lord to return to Judea, ye Nations thro' which they must pass make their Way plain and easy, let every Valley be exalted, and every Mountain made low*; by which we are not to imagine that the Hills were to be really depress'd, or the Valleys rais'd to a Level with them, the Design of the Prophet being only to set forth the Convenience and Pleasantness of their Journey homeward, they should not be fatigu'd in climbing steep Ascents, but travel as easily as if the Road all along were smooth and strait; and he speaks as if God were resolv'd to march out of *Babylon* at the Head of his People, and make his Triumphant Entry into *Jerusalem*, preceded all the Way by Harbingers, who should clear the Roads, and remove all Impediments which might delay his Passage or offend his Sight.

Ver. 5. *And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.* That is, the Deliverance of the *Jews* out of Captivity shall be so surprising an Event, that all the neighbouring Nations shall stand amaz'd at it, and acknowledge the visible Interposition of Providence in their Redemption.

Ver. 6, 7, 8. *The voice said, Cry, And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.* The Prophet speaks of himself in the Third Person, *He said* instead of *I said*, as if he had heard a Voice at a distance commanding him to cry aloud, and he, as not knowing the meaning, demanded on what Subject he should exert his Voice so powerfully?

erfully? To which this Proverbial Answer is return'd, *All Flesh is Grass, &c.* by which he means that he had Orders to acquaint the *Jews* that they should be redeem'd out of their Bondage, which, as improbable as it might seem to Persons in their Circumstances, yet if they consider'd the Almighty Power of him who promis'd it, they would have no reason to doubt of it, for *all Flesh is Grass*; the strongest Empire in the World, even the mighty *Babylonians*, are no more able to make Resistance against him who espous'd their Cause than a Flower to resist the Violence of a Hurricane or a blasting infectious Wind.

Ver. 9. *O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up; be not afraid: say unto the cities of Judah, Behold your God.*] Our Translators took *Sion* and *Jerusalem* in the Nominative Case, and so did others before them, as if the Prophet call'd on the chief City to acquaint the other Cities of *Judah* with the joyful News of their returning Inhabitants; but others think they may be render'd, *Thou that bringest glad Tidings to Sion get thee up into a high Mountain*, that the Jewish Captives in the remotest Corners of *Chaldea* may hear the joyful Sound of Liberty, and prepare to return to their own Country; and this was the constant Practice of the *Jews*, as *Montanus* observes out of *Misnaioth*, to give public Notice to the People of their appointed Fasts and other Times of assembling from some high Hill.

Pagninus,  
Vatablus.

Grotius.

Ver. 10. *Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*] *Bechazak*, which we render with a strong Hand, may be better render'd, *Against the strong or mighty Babylonians*, for of them the Prophet is certainly speaking, and there is not the least Colour of Reason to understand the Words of the second coming of *Christ*, since they were fulfill'd when God appear'd in Behalf of his People, and rescu'd them out of Bondage; *behold, his reward is with him*, he comes with a Recompence of Mercy and Bounty unto all those who have faithfully adher'd unto him, and constantly depended on him, and patiently expected his Appearance for their Delivery; *and his work before*



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before him, which is a Repetition of the former Sentence, Work by a Metonymy being put for Reward.

Ver. 11. *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*] He shews the tender Care God will have of them by making their Passage easy, with as little Trouble as is possible, under the Similitude of a careful Shepherd, gently driving his Flock before him, and carrying those which are not able to keep up with the rest in his Arms, much kinder than Virgil's *Melibæus*, *Hanc etiam vix, Tityre, duco.*

Ver. 12. *Who hath measured the waters in the hollow of his hand? and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?*] To convince them that God was able to redeem them from Slavery he runs out into a bright Description of his Power, representing God like a Person of a prodigious Size and Strength, able to hold in his Hand all the Water of the Ocean, to grasp the expanded Heavens in his Arms, and, as it were, weigh the whole material World in Scales; or, as *Grotius* thinks, the Word may signify, *able to poise* the Heavens in his Palm, to bear them up as it were at Arms-length, which goes beyond the Poet's *Atlas*, who was forc'd to put to the whole Strength of his Body, yet groan'd under the Weight. *Bas-shalish, tribus digitis*, as the *Vulgar*, he weigh'd the whole Earth with Three Fingers, in Allusion to Retailers, who in Things of small Weight use not the Strength of their whole Hand, but poise the Scales with their Fingers.

Ver. 13, 14. *Who hath directed the spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?*] Here the Prophet ascribes Wisdom to God, as he did Power in the former Verses; in forming the World he stood not in any need of the Direction or Assistance of any one, he had no need to consult any Body but himself after what manner he should make every Part of it, or how he should diversify the same Materials into that infinite Variety we now behold; in himself he had the clear Idea's of every thing, and had nothing to do but to copy after

after the invisible Original, which existed in his own Mind.

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Ver. 15. *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.*] All the Nations of the World are nothing when put in Competition with his Power, like a Drop of Water or a Speck of Dust, easily dissipated or blown away by the least Breath of his Mouth.

Ver. 16. *And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.*] This gives a lofty Idea of the Excellence of the Divine Nature; were we to offer him a Sacrifice suitable to his Greatness and worth his Acceptance, the numerous Flocks which feed upon Mount Lebanon would make a very disproportionate *Holocaust*, nor would the Cedars and other Trees on that Mountain be able to consume such a Sacrifice as should come up to the Dignity of God, if it could otherwise be made up.

Ver. 17, 18. *All nations before him are as nothing, and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?*] The Prophet takes occasion to caution them against Idolatry, which they were too much inclin'd to, and in all Probability would be kept back from with a great deal of Difficulty, when the Example and Authority of their Babylonian Masters should fall in with their Inclinations.

Ver. 19, 20. *The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chuseth a tree that will not rot, he seeketh unto him a cunning workman to prepare a graven image that shall not be moved.*] He can find no better Argument to dissuade them from Idolatry than by putting them in mind of the base Original of Idols, that curious Statue which Men fancy has something extraordinary in it, and therefore pay their Devotion to it, is the Work of Mens Hands, made by the Smith or Brasier of some ordinary Metal, and overlaid with Gold and adorn'd with Chains of Silver on purpose to strike the Imagination, and make the deluded People fancy there is something Divine in it; and if this be the Case of the finest Idols, how despicable must those be which were ador'd by the poorer sort? Nothing but a bare piece of Wood,



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XL.

Gataker.

and yet so degenerate was Mankind, that the greatest number tho' they were so poor as not to be able to procure more Ornamental Idols, would set up such as they could get of the most durable Wood, made by the nicest Work-man, and fasten'd carefully for fear of receiving any hurt by a fall.

Ver. 21. *Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the Earth.*] It is generally thought the Prophet speaks here to the Jews, admiring at their stupidity in adoring Inanimate Creatures, having not only the Light of Nature, but the Word of God, and the History of the Creation, which might give them truer Notions of the Deity than the rest of the World could have. But I suppose he still persists in dealing with the Heathen Idolators, admiring their blockishness, and asking them whether they never took notice, or had never heard any thing of God, or were not able to frame an Idea of him? What we render *have ye not understood from the foundations of the Earth?* may be better Paraphras'd: *Have ye not understood, do ye not know that the Foundations of the Earth were laid by God.*

Ver. 22. *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*] He whose Seat is in the Highest Heavens, in the Circumference of the Heavenly Globe, He laid the foundations of the Earth, He stretched out the Heavens like a Curtain; dividing the grosser particles of matter from those of a finer make, which subsiding according to their Comparative Gravity, left that clear Interval of Space, the Airy Region, open.

Ver. 23, 24. *That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea they shall not be planted, yea they shall not be sown, yea their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.*] The Lord cannot only bring Princes and Magistrates, which are in a flourishing Condition to Nothing, but if he please he can blast them from the Womb; make them wither away like a Tree not planted, like a  
Stock

Stock which not taking Root in the Earth, sucks no moisture thence and must therefore perish and he carries on the Similitude of Plants, which if expos'd to a blighting Wind are soon destroy'd.

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Ver. 25, 26. *To whom then will ye liken me, or shall I be equal? saith the holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth.] Lift up your Eyes and view those glorious Bodies, which adorn the upper Region of the Sky, and think who at first Created them: He who ever since has brought out their Host by Number like a well disciplin'd Army, not a Star failing to come forth at his Call.*

Ver. 27. *Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?]* That is, Either he sees not under what Hardships we labour, or regards not our sad Condition; if he did, he would deliver us: *Say not thus in your hearts, ye Captives,* he advises them not to despair or mistrust the Faithfulness of God, or think themselves forsaken by him.

Ver. 28. *Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary? there is no searching of his understanding.]* He that Created the World at first, continues still to Rule and Govern it; and is not, like Men, weary'd with the employment, but as strong as ever, and therefore able to deliver you when he thinks fit. *There is no searching of his understanding:* The Jews might be apt to say within themselves, If God was not faint and weary of appearing in their Cause, sure he would not suffer them to be held in slavery so long: To which the Prophet in these Words seems to Answer, That without doubt God had a reason for continuing their Afflictions, tho' what that Reason was as he had not reveal'd unto him, so he would not presume to guess at it, neither was it proper for them to be solicitous about it, since there was no searching of his understanding.

Ver. 29, 30. *He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall*



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*shall faint, and be weary, and the young men shall utterly fall.]* Tho' they were in a languishing Condition, and their Enemies lusty and strong, yet God was able to make their Enemies weak and them strong: Even the *Chaldeans*, tho' they were at present in the height of their Glory, like a young Man full of brisk Spirits and Strength, would faint at the appearance of God, and be able to make no resistance.

Ver. 31. *But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.]* That is, they shall find themselves strongly supported from above, under all their Sufferings, and at length, like an Eagle fly aloft, and surmount all the Difficulties they struggled with so many Years.

## The ARGUMENT of Chapter XLI.

*In this Chapter the Prophet represents God as challenging the Heathens, to prove the Divinity of their Idols: Asks them whether any of their Gods had a Hand in the Subversion of the Babylonian Empire by Cyrus? Then he comforts his People in Captivity, tells them they shall see their Proud Oppressors trod under Foot by a Superior Enemy: And that they may not be discourag'd at the thoughts of perishing in their Way homeward, He promises to furnish them with every thing which may contribute to make their Travelling easy. And having thus foretold what he design'd to do in future Ages for his People, he calls upon the Idolators to give the same Proof of the Divinity of the Gods they worship'd; which since none of them could give, he declares himself the only One able to demonstrate his Divinity, by foretelling things Future, I first say to Sion, behold them.*

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Verse 1. **K**eepe silence before me, O Islands, and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment.] He alludes to the method observ'd in Courts of Judicature, where Silence is always commanded to prevent interruption: He calls upon the Idolatrous Nations to appear at the Bar with him; and see if they could give so convincing Proofs of the Divinity of their Gods, as He could of his own. And there seems to be a *Hystorologia* in the Words, which would stand thus in their natural Order, Let the People renew their strength, that is, let them bring the strongest Arguments they can think of, let us go together to have our Cause fairly try'd, let them keep silence while I plead my own Cause, and then let them speak what they have to say for their Gods.

Ver. 2. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over Kings? he gave them as the dust to his sword, driven as stubble to his bow.] Commentators are divided in their Opinions, about the Person here spoken of, (a) some understanding the Prophet of Christ, (b) others of Abraham, and (c) others lastly of Cyrus: The Words are no way applicable to our Saviour, and come in somewhat abruptly refer'd to the Patriarch; besides that Chaldea, from whence Abraham was call'd, is in respect of Canaan in Scripture constantly describ'd in the North. But Cyrus came from Persia, which lies East of Babylon, of whom the Prophet speaks as if he were already come, calls him Tzedek, Righteousness, because he was to execute God's Justice on the Babylonians; and describes the Petty Princes Tributary to the Chaldean Empire, flying before him like Dust before the Wind: By calling him to his Foot, he means making him follow him, God himself as it were leading him the way, and he treading in his Foot-steps, gave the Nations before him, and made him rule over Kings; that is, made him conquer several Nations which cannot be understood of Abraham.

(a) Hieron,  
Cyril.  
(b) Vatab.  
Grotius, Em.  
Sa. Menoch.  
(c) Hugo,  
Pagnin,  
Gataker.

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Ver. 3. *He pursued them, and passed safely; even by the way that he had not gone with his feet.*] That is, He shall pass through such places securely as he was never acquainted with before, no strangeness or uncouthness of the Way shall be any impediment to his passage.

Ver. 4. *Who hath wrought and done it, calling the generations from the beginning? I the Lord the first, and with the last, I am he.*] As if he had said, Who hath given Cyrus so many Victories and such Success against the most powerful Empire in the World? *I Jehovah, who created all Things,* call'd them into Being by my Word, which they immediately obey'd; the Metaphor is taken from a well regulated Family, where every Servant is ready to run at the Master's Call.

Ver. 5, 6. *The isles saw it and feared, the ends of the earth were afraid, drew near and came. They helped every one his neighbour, and every one said to his brother, Be of good courage.*] That is, the remotest Nations shall see the growing Greatness of this Persian Conqueror, and dread the Consequence of it; those that live as it were in the Ends of the Earth shall draw near and come together to consult proper Methods to reduce the exorbitant Power of the Persians, and the Prophet proceeds to tell what Method they pitch'd upon, which was, to increase the Number of their Idols, as thinking thereby they should receive a proportionable Augmentation of Strength, therefore the Artificers employ'd in the making of Idols animated one another to promote the good Work.

Ver. 7. *So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastned it with nails that it should not be moved.*] It may be better translated saying to the Soldering it is good, that is, strong and durable; some Idols were cast, others made of Wood, others form'd out of hammer'd Iron; the Workmen in each sort assisted one another, and encourag'd themselves with the growing Number of their Divine Manufacture.

Ver. 8. *But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend.*] The Words may be rang'd in better Order, *But thou Israel my servant, and Jacob whom I have chosen, art the seed of Abraham my friend.*

As

As if he had said, Remember *Abraham* the Head of your Family, and behave your selves with the same Dutifulness as he did, and then ye need not doubt but I shall be as kind to you as I was to him.

Ver. 9. *Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away.*] This Verse may be set in a better Light by the following Translation, which the Original Words will fairly bear, *I will take thee from the Ends of the Earth, I will call thee from the chief Men thereof, and say unto thee, thou art my servant, I have chosen thee, and not cast thee away;* that is, I will deliver thee tho' carry'd Captive into the remotest Corners of the *Babylonian Empire*, I will make the Great Men of *Chaldea*, whose Vassals ye shall be, to surrender you up, as having no just Title to your Service; ye belong to me, I have a Propriety in you, for I chose you to be my Servants long ago, therefore I will not cast you away, nor suffer others to domineer over you for ever; and thus there is no Necessity of including this Verse in a *Parenthesis*, it falls in naturally, and agrees with what goes before and what follows.

Ver. 10. *Fear thou not, for I am with thee, be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.*] This must be spoken to the *Captives*, for *Abraham*, being at rest in his Grave, could have no Occasion of Fear; I will support you in the midst of your Sufferings, and deliver you out of them in my good time *with the Right Hand of my Righteousness*, that is, with my Power, which I never exert but when *Justice* requires it.

Ver. 11, 12, 13. *Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.*] He promises to destroy their Enemies, and therefore they might conclude that they should not always be oppress'd by them; he speaks of the Body of the *Captives* as of a single Person.



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Ver. 14. *Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy redeemer, the holy One of Israel.* He calls Jacob, that is, the Captive Sons of Jacob a Worm, as if he saw them trod under Foot in Babylon, and miserably abus'd by their barbarous Masters, and endeavours to keep up their Courage by telling them God their Redeemer will help them, that God, who redeem'd their Fathers from the Egyptian Slavery, will also break their Chaldean Chains.

Ver. 15, 16. *Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord: and shalt glory in the holy One of Israel.* By this Metaphor the Prophet means, that God would enable them to subdue and destroy their Enemies, be they never so great and powerful; *Conteret eos qui sic inter alios eminent sicut e plano eminere solent montes altissimi*, which was fulfill'd by many glorious Victories they obtain'd over their Enemies after their Return from Captivity.

*Sanctius.*

Ver. 17, 18. *When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry lands springs of water.* When must be supply'd here, says Gataker, When the poor Captives in their long tiresom March over Wouls and unfrequented Desarts shall be ready to faint for want of Water, I will alter the Course of Nature, and make Fountains issue forth out of hard Rocks, and such Places where naturally Waters are never found.

Ver. 19. *I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the fir-tree, and the pine, and the box-tree together.* In the former Verse he promis'd to supply them with Water, with every thing they could want below; in this he engages to skreen them from the scorching Beams of the Sun as effectually, as if they were to travel through shady Walks of tall thick-spreading Trees.

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Ver. 20. *That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it.* That is, they shall be sensible that their Deliverance is from God, tho' brought about by the *Perſans*. That the *Holy One* of Israel hath created it: A bare repetition of the former Sense by a different Word, which the Jews use when they would signify any wonderful extraordinary Performance.

Ver. 21. *Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.* God directs himself to the *Idolatrous Nations*, challenging them to produce the strongest Pleas they can, in behalf of their Idols, and prove the Truth of their Religion by producing the like Works foretold first, and afterwards effected by those whom they worshipped.

Ver. 22. *Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come.* This is spoken by God, as it were, pointing at the Idols themselves; Let them plead in their own behalf, because, if they are Gods, they can do it much better than their Worshippers; let them tell us those things which are near at hand, and shall come to pass first in order of time, that we may consider, and know the latter end, that is, the Event of them, whether it be answerable to their Predictions, or declare to us things to come at a greater distance. Or let them bring forth the antient Oracles of their Gods and we will consider and weigh the Event of them, if they formerly foretold any thing which came to pass exactly as they foretold it, it may justly be look'd upon as an Argument of their Divinity; or if ye have no such Oracles to produce, let them declare any thing which is yet in the Womb of futurity, either of which if they could do, they might have some reason to adore them. Sanctius,

Ver. 23. *Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.* This is another proof of their Divinity, which he was ready to allow, if they could prove they had ever conferr'd any good on



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their Worshippers, or ever inflicted any remarkable Judgment on those who slighted them.

Ver. 24. *Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.* Here we must suppose the Idols were mute, and had nothing to reply in their own vindication, upon which, God, after the manner of Men, is introduc'd, as it were, triumphing over his Adversaries, and upbraiding them with their Impotence. *Behold ye are of nothing:* as if he had said, *why do I urge* the inanimate Materials to give such a Proof of their Divinity, when I know they are so far from being able to do any thing, Good or Harm, that they can do *Nothing* at all, have no Principle of Motion in them, and cannot so much as defend themselves?

Ver. 25. *I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay.* Having challenged them to prove their Godship by foretelling future contingencies, and finding them silent and unable to do any such thing; to shew he was ready to be try'd by the same Rule, God publicly declares he would call a Great King from the North, to the assistance of his Captive People, upon the fulfilling of which, he would stake his own Divinity; he speaks in the Prophetic Style, as if the thing were already done: But I think it wou'd be less puzzling to common Readers to render such *praterperfect Tenses* by the *Futures* for which they stand, *Behold I will raise up one from the North, &c.* The Person spoken of is Cyrus (b) who was a Persian by his Father, and a Mede by his Mother Mandane, and carry'd along with him, against the Babylonians, some of the Subjects of both Kingdoms out of Media, which lay North of Babylon; and out of Persia, which lay more to the East. By calling on his Name, the Prophet means that Cyrus should fulfil God's Pleasure as exactly, as if he had ask'd what his Pleasure was. *He shall come upon Princes,* that is, he shall tread them under his Feet, as negligently as if they were the vilest Earth; alluding to the Custom of antient Conquerors, who were wont to tread on the Necks of their Captive Rivals.

(b) Hektor,  
Pintus,  
Lyranus.  
Thomas.

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Ver. 26. *Who hath declared from the beginning, that we may know? and before time, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. That is, He is to be justify'd and allow'd of in his Pretences to Divinity, he shall carry the Cause as we now speak.*

Ver. 27. *The first shall say to Zion, Behold, behold them, and I will give to Jerusalem one that bringeth good tidings. The Words may be rendred more agreeably to the Hebrew, I first say to Sion behold them, returning, I give to Jerusalem one that bringeth glad tidings, meaning, as Grotius thinks, the Prophet Isaiah; as others Cyrus, who as soon as he took Babylon, proclaim'd Liberty to the Jews.*

Ver. 28. *For I beheld, and there was no man, even amongst them, and there was no counsellor, that when I asked of them, could answer a word. Tho' I look about, I can see no one among the Idols that has any knowledge of Futurity, no one that being ask'd of such things, can answer a Word.*

Ver. 29. *Behold, they are all vanity, their works are nothing: their molten Images are wind and confusion. Behold they are vain Pretenders to Divinity, which they have no manner of Right to: They are so far from foretelling things future, that they can do nothing at all; they are as insignificant as the Dust, which the Wind scatters from Place to Place, and Confusion will attend those who depend upon them.*

### The ARGUMENT of Chapter XLII.

*That the four first Verses of this Chapter were by the Prophet design'd to point out the meek Redeemer of Mankind, I am fully satisfy'd of, upon the Word of an Evangelist; but* Matt. 12. 18.  
*that in a lower Sense they may be apply'd to Cyrus, any unprejudic'd Reader will allow, if he considers that the Person spoken of in the first, is the same spoken of in the sixth Verse, who in the seventh is said to bring the Prisoners out of Prison; that is, the Jews out of Captivity. And that the Prophet is not to be understood of the Spiritual Bondage*



Bondage of Sin, but of the melancholy Circumstances of Bodily Confinement, appears from the sixteenth Verse, where God promises to bring the Blind by a way that they knew not, meaning the same Persons whom he called before, the blind who sit in darkness in the Prison-house, and therefore he must be understood of bringing home the Jewish Captives; and then he goes on, describing more plainly who he means by these blind, and these in the Prison-house, even his Servant Israel, as he calls the Jews, whose wretched condition in Babylon he farther sets forth, A People robb'd and spoil'd, snar'd in Holes, and hid in Prison-houses, than which a plainer Character cannot be given of Captives. And here I leave Grotius, because I think the Words more applicable to Cyrus than Isaiah, who cannot be said to bring forth judgment to the Gentiles, or to bring the Prisoners out of Prison, at least not so as Cyrus, who actually set them at Liberty.

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Verse 1. **B**Ehold my Servant whom I uphold, mine elect in whom my Soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles; Behold Cyrus my Servant, whom I will uphold, and make able to perform the great Business I have design'd him for, the Instrument I have made choice of to redeem my People out of Captivity. And great need he had of this Divine Assistance, for without it he could not have subdued that Potent Monarchy of the Chaldeans, so much stronger than his own Kingdom. I have put my Spirit upon him, that is, I will furnish him with Gifts to perform the Business to which I have called him: He shall bring forth judgment to the Gentiles, that is, he shall execute my Judgments upon the Babylonians, *Jotzi-mishpat*, he shall make Judgment come forth and overtake them; which must be understood of our Saviour in Spiritual Sense, for He never had any intercourse with the Heathen World while on Earth, and never sent any remarkable Judgments upon them.

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Ver. 2. *He shall not cry, nor lift up, nor cause his voice to be heard in the street.*] That is, *He shall not*, when he takes the City of *Babylon*, like a Man transported with Passion, cry aloud to his Soldiers to kill all they meet promiscuously, but calm in the midst of Victory, he shall give his Orders with a wonderful sedateness.

Ver. 3. *A bruised reed shall he not break: and the smoking flax shall he not quench: he shall bring forth judgment unto truth.*] He shall treat the languishing Captives with all imaginable Tenderness, not drive them away in a hurry, but give them leave to recover their Spirits a little, and make preparations for their long Journey Home: He shall spare the poor afflicted Jews broken like a Reed by their long Calamities, and like a twinkling Light just ready to expire; but upon the *Babylonians*, their Oppressors, *He shall bring forth judgment unto truth*, that is, He shall punish them as they deserve.

Ver. 4. *He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*] He shall not faint, nor be disheartened by the difficulties he shall meet with, but go on courageously, till he has accomplish'd the Redemption of God's People; which he shall certainly bring to pass; for the *Isles*, that is, the *Babylonians*, when they see their chief City taken, and their Forces overcome, shall readily submit to the Laws which he shall prescribe them.

Ver. 5, 6. *Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.* He uses the same Expression here, *I will hold thine hand*, as chap. 45. 1. where he speaks of *Cyrus* by Name: In the midst of so many Dangers as such an Enterprize must needs be attended with, I will conduct Thee safe through All, and hold Thee by thine hand, so fast that thou shalt not fall; by thy means shall my People be admitted again into Covenant with me; and the *Gentiles* enjoy such Prosperity as they were Strangers to under the *Babylonian* Yoke.

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Ver. 7. *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*] This Prophet, and other sacred Writers, describe a State of Misery by *Darkness*; therefore in the *Hebrew Language to open the Eyes*, is the same as to give *Light*, to comfort, and refresh, as those who bring close Prisoners shut up in dark Dungeons into the open Air and set them at liberty, open their Eyes as it were, and make them sensible of those Blessings they were before depriv'd of; and therefore the Prophet explains himself in the next Sentence, by bringing the Prisoners out of Prison.

Ver. 8, 9. *I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.*] Here the Prophet speaks in his own Person, as if he were in the midst of his *Captive Brethren*; and saw them groaning under their Oppression, Behold, (says he) the things I foretold are come to pass, I bring you the joyful News of your Deliverance, before there appears the least probability of so strange a Revolution, I declare it to you.

Ver. 10. *Sing unto the Lord a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof.*] Wherever they are, in what remote corner soever of that great Monarchy, he advises them to celebrate the praise of God with Songs: By *them that go down to the Sea*, must be understood chiefly the *Tyrians*, whom *Nebuchadnezzar* carry'd into Captivity about the same time with the *Jews*, and by the *Inhabitants of the Isles*, he means the Neighbouring Maritime States, who being oppress'd by the *Babylonians*, would have reason to rejoyce at their destruction.

Ver. 11. *Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.*] By the *Wilderness* he means the Wilderness by the *Red Sea*, in which the *Edomites* dwelt who were ill us'd by the *Chaldeans*, and would therefore rejoyce at their downfall; And the *Arabians* likewise, whom he calls

calls *Kedarenes* from *Kedar* the Son of *Ishmael*, who settled in those Parts and *Inhabitants of the Rocks*; because that Country is very Mountainous, and therefore call'd *Arabia Petraea*.

Ver. 12, 13. *Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry; yea, roar; he shall prevail against his enemies.*] He shall rouse his indignation against them, by considering the barbarities exercis'd on his People, and quicken his Revenge by the Thoughts of their Sufferings. *Forerius* understands this of our Saviour, and refers he shall go forth, to what is said of him in the Gospel, *Exivi a Patre & veni in mundum*. Here, (says he) he brings in the Son of God like a Warrior, flush'd with assurance of Victory, and eager to enter the Lists with the grand Enemy of Mankind: But I see no ground for all this, and think it would be very difficult to reconcile in the same Person, the gentleness describ'd in the third Verse, with Fury and Heat in this.

Ver. 14. *I have long time holden my peace, I have been still and refrained my self: now will I cry like a travelling woman, I will destroy and devour at once.*] The Words of God himself, says *Gataker*, professing that he had long forbore to Execute Judgment and revenge his Peoples Wrongs, keeping in his Anger as Women in Travail hold in their Breath to promote Parturition.

Ver. 15. *I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools.*] That is, he will lay desolate the whole Land of *Chaldea*, and this particular of making Rivers Islands, was remarkably fulfill'd when *Cyrus* deriv'd *Euphrates* into Channels, and made his Soldiers pass over dry Foot.

Ver. 16. *And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*] Having foretold the destruction of the Wicked, says *Forerius*, he here explains the Redemption of the Elect. These he calls blind, walking in darkness, wand-



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dring out of their way in crooked Paths: These *Christ* brought to himself by a way they knew not, for he brought them to the Law of Righteousness, which they thought they could have obtain'd by their own Merits, without Faith; and so he goes on to shew that *Christ* was the *Light* of the World, the *Way* and the *Truth*: This is very true, but I think not design'd by the Prophet; the *Way* he speaks of may more naturally be refer'd to their passage through unknown Countries home-ward, as is plain by what he adds of making crooked things streight, the same which he foretold, Chap. 40. 4. concerning the returning Captives: And nothing is more usual in Scripture then to represent such as are in misery, by being blind and sitting in darknes.

Ver. 17. *They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, ye are our gods.*] But the Idolatrous Babylonians shall flee in the utmost confusion, ashamed of their unassisting Idols, in which they vainly trusted and flatter'd themselves with security, in confidence of their Numbers.

Ver. 18, 19. *Hear ye deaf, and look ye blind, that ye may see. Who is blind but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lords servant?*] This some understand of the Babylonians, as if the Prophet had said, Hear this and tremble ye blind Idolators; but Gataker refers it to the Jews. Hear this, ye unconsidering stupid Jews; Blind to the mighty Works I have done for you, and deaf to the repeated Admonitions of my Prophets; and think not I do you an Injury by calling you Deaf and Blind: For who is so blind as my Servant *Israel*? or deaf as my People to whom my Messenger is sent to declare my will? What Nation in the World is so besotted, as he that is perfect? *Kimshullam*, as that Nation which thinks it self Perfect, or as the Word may also be render'd, as the People recompenced or rewarded? A People on whom more Blessings have been confer'd, than on all the Nations in the World.

Ver. 20. *Seeing many things, but thou observest not: opening the ears, but he heareth not.*] Many are the Wonders which thou hast seen, O Incredulous Nation! but they have

have made no impression thee; thou takest no more notice of them, than of the common appearances of Nature, which pass by without observation.

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Ver. 21. *The Lord is well pleased for his righteousness sake, he will magnifie the Law and make it honourable.*] That is, the Lord set his Affection on this People, for his own righteousness sake, because he had ingag'd his Word to their Fathers that he would take particular care of them, he made them great and honourable by his Law.

Dent. 7. 8.  
Gataker.

Ver. 22. *But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.*] Yet after all these favours and Honours conferr'd on them, see what Calamities are now befall'n them, for their Disobedience to their Maker. They are become a People plunder'd and spoil'd by their Enemies of every thing valuable in the World, they are thrust into nasty Holes, and forc'd to drudge and toil in stinking Prisons, every one may insult over them at pleasure, and the poor Wretches have no prospect of being deliver'd by any other but by me.

Ver. 23, 24. *Who among you will give ear to this? who will hearken, and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.*] As if he had said, Harken what I say to you, ye Captives, and take warning for the future to behave your selves so, as to avoid the like Calamities another time? *Who but the Lord gave You over into your Enemies Hands, and why? But because ye rebell'd against him; because ye were refractory and would not be guided by him, but follow the bent of your own Inclinations.* He speaks all along as if they were actually in Captivity.

Ver. 25. *Therefore he hath poured upon him the fury of his anger, and the strength of battel, and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.*] He alludes to great Storms which pour down such spouts of Rain, as those in the Levant Seas; where a whole Cloud sometimes suddenly breaking descends not leisurely, by successive Drops, but falls down as it were all at once.

Gataker.



## The ARGUMENT of Chapter XLIII.

He proceeds on the same Subject of the Babylonian Captives, as appears by the first Word Venatt. And Now, which connects this with the former Chapter; he encourages them to bear up manfully under their Misfortunes, putting them in mind of that Relation they stood in toward God, and of the many Dangers out of which He had Redeem'd their Forefathers: Positively assuring them, that he will Collect them together, out of the several Quarters of their Dispersion. Then he makes a short Digression on God's Omnipotency, proper to rouse their Hope under their Circumstances, and returns to the destruction of Babylon, ver. 14. at which, least their Faith should stagger, he refreshes their Memory with the Overthrow of Pharoah and his Host, promising to do more for them than he did for their Fathers, not only set them at liberty, but furnish them with all desirable conveniencies in the way. And at last he condescends to give them a Reason why he suffer'd them to fall into so great Afflictions. This is the (a) Subject of this Chapter, tho' some understand it of the Church, when there is not a Word which is not applicable to the Jews, nor a Word which is to the Christians.

(a) Hugo,  
Pagnin.  
Hieron.  
Cyril.

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XLIII.

## C H A P. XLIII.

Verse 1. **B**UT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name, thou art mine.] This I understand of the Two Tribes, says Sanctius, to whom, as well as their Brethren of the Ten Tribes, the Names of Jacob and Israel were common, because they all proceeded from the same common Parent. God is said to have Form'd and Created them, because out of all the Families of the Earth, he chose them for his Favourite People, rais'd them to a flourishing Nation, and vouchsafed to be their King. Fear not (says the Prophet) tho' your Oppressors are mighty and powerful, for in spight of their Strength I will redeem you: Because tho' your Sins make me withhold my kindness

ness from you for a while, still ye are mine, I have the tender affection of a Parent for you, and sympathize with your Sufferings.

Ver. 2. *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.*] The Jews use to express great Calamities, and signal Danger by passing through Fire and Water, as Psal. 65. *We passed through fire and water*, that is, struggled with many Difficulties. The Verbs may be render'd *Futurely*, *When thou shalt pass through the Waters I will be with thee*, &c. that is, in all Misfortunes I will support and preserve you, and deliver you out of them at last.

Ver. 3. *For I am the Lord thy God, the holy One of Israel, thy saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*] The Sense of this Verse, (a) Commentators most agree to be this, when all Judaea was ready to be destroy'd by Sennacherib's Army, I diverted his Forces and caus'd the Storm to fall on Egypt and Ethiopia: But Gataker thinks the Prophet means, I destroy'd the Egyptians in the Red-sea, for the rescuing of my People; and as for the Ethiopians and Sabeans, refers it to the remarkable overthrow of the Ethiopians by Asa, 2 Chron. 14. 9, 15.

(a) Grotius,  
A Lapide,  
Pagninus,  
Tirinus.

Ver. 4. *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.*] *Because thou wast precious in my sight, and honourable, and I loved thee, therefore have I given Men for thee, and People for thy sake*; the same as he said in the former Verse, with the Addition of the Reason why he gave Men and People for their Sakes, that is, destroy'd Nations to deliver them, because he had a hearty Kindness for them, and valu'd them above all the People in the World.

Ver. 5, 6. *Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back, bring my sons from far, and my daughters from the ends of the earth.*] The Captives of Judah were scatter'd to be sure in all the Corners of Chaldea, therefore the Prophet mentions the Four Cardinal Points, to let them know tho' they were dispers'd



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pers'd from one End of that wide Empire to the other every Region should at his Command readily surrender them up, and not keep them in Durance any longer than it was his Pleasure to try their Faith.

Ver. 7, 8. *Even every one that is called by my name: for I have created him for my glory, I have formed him, yea I have made him. Bring forth the blind people that have eyes, and the deaf that have ears.*] That is, I will bring forth the People who are now blind, and restore them to their Sight, I will set the Deaf at Liberty, and they shall recover their Hearing; meaning, that tho' they were now blind, and could not see what belong'd to their Peace, and deaf to all the Prophetic Warnings which he had given them, their Captivity should bring them back to their Senses, and make them for the future more observant of his Commands; this I take to be much more natural than to say with *Forerius*, *Quid aliud est hoc quam filii regni ejicientur in tenebras exteriores*, which is nothing at all to the purpose tho' countenanc'd by the ancient Interpreters.

Ver. 9. *Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear and say, It is truth.*] Let them hear such indisputable Testimonies as I can produce for my Divinity and they will soon be convinc'd, and acknowledge that I am the only true God.

Ver. 10. *Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*] The Idols and their simple Adorers can bring no credible Witnesses to prove that they ever foretold any thing justify'd by the Event, but ye *Israelites* can testify for me, who have had from time to time so pregnant Proofs of my Power and Providence, and my Servant *Isaiah* more particularly, whom I have employ'd for this Purpose, that when ye see his Predictions fulfill'd ye may believe that I am God; *before me there was no God form'd*, that is, none of your material Gods form'd and fashion'd by Men can pretend to equal Antiquity with me, I existed long before them, and shall continue in Being when they are rotten and gone.

Ver.

Ver. 11, 12. *I, even I am the Lord: and beside me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.] I have declared in former Times that I would deliver my People, and accordingly I deliver'd them, when there were no Idols among them to ascribe their Deliverance to; this ye know, and therefore that can witness for me that I am God as I pretend to be.*

Ver. 13. *Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? ] Yea, the Idols of the Heathen are so far from being of equal Continuance with me, that before there was any such thing as Light I existed, and my Power is so great, that those I lay my Hands on all the World cannot rescue; and if I set about to redeem a People all the World cannot hinder me.*

Ver. 14. *Thus saith the Lord your redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles: and the Chaldeans, whose cry is in the ships.] Because ye are my People, whom I form'd into a Nation, on purpose to shew my Kindness and Affection to you, when ye have suffer'd the fix'd Period of your Calamities, I will send to Babylon Cyrus, who shall conquer the Chaldeans, who glory in the Number of their Ships, and bring down their proud Nobility, and make them stoop to the meanest Offices of Slaves; Tigris and Euphrates surrounding Babylon there must needs be a great Number of Vessels on Two such Navigable Rivers; but Grotius thinks the Prophet means that the Chaldeans, upon the coming of Cyrus, shall cry out and exhort one another to retire to their Ships.*

Ver. 15, 16. *I am the Lord, your holy One, the creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters: ] The Prophet certainly speaks of their Forefathers passing the Red Sea, and therefore the Verbs should be render'd in the Prater-perfect Tenses, Who made a Way in the Sea, and a Path in the mighty Waters, and conducted them thro' the deep Chasm as safely as if they had walked on dry Land.*

Ver. 17. *Which bringeth forth the churior and horse, the army and the powers; they shall lye down together, they shall not rise: they*



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*they are extinct; they are quenched as tow.]* Who brought forth the Chariots and Horses, and all the Strength of Egypt, in full Career to fall on my naked People in the Wilderness, but struck them down altogether in a Moment beyond a Possibility of recovering, and extinguish'd the Flame of Life like a weak Light put under Water.

Ver. 18. *Remember ye not the former things, neither consider the things of old?* According to our Translation the Prophet seems to upbraid them with Forgetfulness, as if he had said, Is it so long ago since these Things happen'd that ye have quite forgot them? Or do ye look on them as antient Tales, the Truth of which ye are no way concern'd in? But his meaning is, That in regard of this Deliverance which God design'd them, the former, tho' great and wonderful, should in a manner be forgot, instead of calling him the God of Israel, who brought them out of the Land of Egypt, they shall call him the God that rescu'd them from Captivity in Babylon.

Ver. 19. *Behold, I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.]* That is, the Kindness I now will shew you shall be altogether singular and unparallel'd, I will not only rescue you out of Bondage, as I did your Fathers, but make your Passage homeward plain and easy, as he explains himself in the following Words, *I will make a Way in the Wilderness*, that is, a convenient and easy Passage thro' the Deserts which lye between Babylon and Judea, and not make you wander about, and be ready to starve, as your Fathers were; ye shall not pine away for want of Water, for *Rivers shall flow in the Deserts*. Tell me not out of the Rabbins, says Forerius, that the Prophet here speaks of the Return of the Jews from Captivity, for that is to be forgotten, to be rank'd among the obsolete Stories they were to remember no more; but how could that be reckon'd an old Story which was not to be accomplish'd many Years? Neither is it so reckon'd *inter vetera beneficia*, as he calls them, 'tis the passing the Red Sea he so calls, which the Prophet brings in only to illustrate the Power of the Almighty, and to encourage the Jews to believe they should be deliver'd from Babylon by the same God who deliver'd their Ancestors from Egypt; therefore by making  
a Way

a Way in the Wilderuess the Prophet certainly means making the return of the Captives easy, which is much more natural than to say, *Per Gentilium deserta corda & in via viam aperiam ad terram promissam, non Palestina sed cœli neq; per mare Rubrum aut solitudinem Sin duce columnâ nubis & ignis, sed per omnia Demonum obstacula duce Christo*; this some may call interpreting Scripture, but I think it deserves another Name.

Ver. 20. *The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.* The very Beasts, the wild Inhabitants of the Wilderuess, shall fare the better for the Passage of my People through their desolate Abodes, being cheer'd with the Refreshment they shall receive from the Water, wherewith I will supply them.

Ver. 21. *This people have I formed for my self, they shall shew forth my praise.* This I will do, because I form'd the Jews into a Nation, on purpose to make them the objects of my Favour, and they shall shew forth my praise, that is, magnifie and extol the God of Israel, when they find themselves flourish again in their own Land.

Ver. 22, 23, 24. *But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought me the small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifice. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.*

These Verses are a little obscure in our Translation, but may be thus made plain, and connected with what goes before; And I would not have suffered them to have been carry'd into Captivity, had they been obedient to my Laws: but thou didst not call upon me, O Jacob; All thy Devotion was directed to other Gods; thou wast weary of my Service, O house of Israel, Thou didst not bring me the small cattel of thy burnt-offering, neither didst thou honour me with thy sacrifices, but gavest that Honour which was due to me, to Gods of thy own making: I for a long time had not put Thee to the expence of costly Offerings, nor to the



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trouble of procuring Incense to burn in my Temple; for that was neglected, and never perfum'd with the smoak of sweet Cane; nor didst thou glut me with the Fat of reeking Sacrifices; these thy Idols ingross'd: But instead thereof, I was continually provok'd with the ill favour of thy Sins, and tir'd at last with thine iniquities, to such a degree, that I was under a necessity of giving Thee over to thine Enemies, to see if Afflictions would make thee mindful of me.

Ver. 25. *I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*] But I am the only Person who can pardon your Transgressions, and I will again restore you to my Favour, if I find this Punishment makes you better, and this purely upon my own account, not in respect to your Ancestors, or your own good Behaviour for the future, but because I have a peculiar kindness for you.

Ver. 26. *Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.*] But if it be otherwise, and ye fancy I ought in Justice to pardon you, let us try the matter fairly, declare your Pretensions, that if they be just, I may deal with you accordingly. The LXX. render it, *Remember that we may be judg'd,* tell thy Sins first, that thou may'st be justify'd; which the *Greek Fathers* produce to prove that Confession and Acknowledgment of Sin go before Justification, which is true, and scarce needs any Proof, and finds none here.

Ver. 27. *Thy first father hath sinned, and thy teachers have transgressed against me.*] If ye insist that the righteousness of your Ancestors should plead in your behalf, and skreen you from the Punishment due to your Personal Iniquities, remember that your Ancestors were Sinners as well as your selves.

Ver. 28. *Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.*] The Verbs are in the future Tense, but according to the Idiom of the Hebrew Language, may be rendred in the *praterfect*, as they are by some who give them this Sense; *Because your fore-Fathers were Sinners, I suffered them to perish in the Wilderness, even the Heads of your Congregation, and would not permit them to enter into the*

the Promis'd Land: But I think they may admit of this turn; therefore I gave you over into the Hands of the Babylonians, suffer'd them to prophane your Temple, carry away your Priests and Holy Vessels, root out your Nation, and make Israel a reproach to all the World.

The ARGUMENT of Chapter XLIV.

The same Subject is still continu'd, as is plain by the conjunction Venatta, and Now: The first six Verses contain a Promise of Deliverance, under the Metaphor of pouring out water on him that is thirsty, and floods upon the dry ground, and the Emulation which should then be seen among the Jews, every one endeavouring to recommend himself to God's Favour, and make out his Relation to him, in order to partake of the dawning Redemption. Then he sets forth the Power of God, and Vanity of Idols, and advises them to remember what he says on that Subject, when they came to Babylon, where they were likely to see Idolatry in its full Lustre. He gives them a hint of their Redemption, v. 22. the greatness of which he endeavours to give them an Idea of, by calling on Heaven and Earth to rejoyce at it; and after a short description of God's Omnipotence, tells them by Name, the Person by whom these glorious Promises should be made good.

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Verse 1, 2. **Y**ET now hear, O Jacob my servant, and Israel whom I have chosen. Thus saith the Lord that made thee, and formed thee from the womb, which will help thee, Fear not, O Jacob my servant, and thou Jesurun, whom I have chosen.] He speaks to the Captives, and endeavours to dissipate those melancholy Thoughts which the long continuance of their Sufferings might be apt to raise in their Minds, that he had forsaken them intirely, and would look upon them no more. Fear not, O Jacob my Servant, This from God was sufficient, because, as he adds, he had form'd them and chosen them from the womb; and it could not be, that he should always suffer



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the Objects of his Affection, his chosen People, to be handled so cruelly by the Heathens. *Jeshurun* is a Name given to *Israel* and his Posterity, in regard of the Uprightness which was in him, and ought to have been in them.

Ver. 3. *For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine off-spring: ]* The different Metaphors contain'd in this Verse, signifie one and the same thing: tho' the Jews were in a low condition, Slaves in a strange Country, under the Power of barbarous Masters, yet God would so bless them, that they should recover their antient Splendor, and once more make a Figure among the Nations of the World. *My spirit*, that is, my Blessing, as the Prophet explains himself in the next Words, which should make them and their State flourish like Plants after a seasonable shower.

Ver. 4. *And they shall spring up as among the grass, as willows by the water-courses. ]* They shall flourish like Trees planted by the Water-side, in the Language of the Psalmist, as Willows in rich Meadows near the Banks of a running Stream.

Ver. 5. One shall say, *I am the Lords*: and another shall call himself by the name of *Jacob*: and another shall subscribe with his hand unto the Lord, and surname himself by the name of *Israel*.] The Expositions of this Expression, *Another shall subscribe with his hand to the Lord*, are various, yet come to the same thing. *He shall write with his own hands, I am the Lords*, that is, he shall dedicate himself to his Service, by writing his Name in the Jewish Register; or he shall write on his hands, *I am the Lords*, as Souldiers were mark'd on the Hand, to signifie their being under such a Commander; (b) *Or he shall inscribe his hands to the Lord*, as Altars and Temples us'd to be Dedicated, by writing over them *D. O. M.* the Prophet means, that the number of the Jews should be increas'd by the addition of many Profelytes, who should give up their Names to God, and be inroll'd in the Jewish Census.

Ver. 6. *Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no God. ]* Here God asserts a double Relation

(b) Lips. lib.  
1. de militia  
Rom.

lation between himself and his People. As their *King*, it could not stand with his Honour to let them always remain Slaves to the *Chaldeans*: As their *Redemer*, he never could have a fairer opportunity of assisting them, therefore he gives himself these Titles, to shew they were still under his Care, and adds to them the *Lord of Hosts*, to let them know he could make good his Title.

Ver. 7. *And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the antient people? and the things that are coming, and shall come? let them shew unto them.*] That is, Who can tell as well as I, and declare whatsoever hath come to pass, and can exactly set down the things which have been since I made the antient People? that is, since I rais'd up the Jewish Nation. Who among the Gods of the Heathen can foretel those things which are near at hand, or at a greater distance? let them shew them if they can: God asserts his Divinity from his exact Knowledge of all the Transactions which have happened in the World since the calling of *Abraham*, (or since the *Creation*, as some think he means,) as well as from his being able to foretel what should happen in succeeding Generations.

Ver. 8. *Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God besides me? yea, there is no God, I know not any.*] When the Jews were carry'd into Captivity, and saw the numerous Idols in the Temples of *Babylon*, they might be tempted to think their Enemies prevail'd over them, because of their Idols; but the Prophet bids them not be afraid, for so it was determin'd by God; he had often declared they shou'd be deliver'd into the hands of their Enemies, and as often told them, upon returning to their Obedience, he wou'd deliver them. This they had often experienc'd, and could testify on their own knowledge, that there was no one so powerful to protect his Servants as He was.

Ver. 9. *They that make a graven image are all of them vanity, and their delectable things shall not profit, and they are their own witnesses, they see not, nor know; that they may be ashamed.*] The obscurity of this Verse proceeds from too close a Translation, which may be clear'd up by this Paraphrase;



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*They that make a graven Image are framers of a vain insignificant thing, for their Idol can never profit them: They that make them, can witness for them, that they see not, and have no knowledge, therefore they may be ashamed to worship them.*

Ver. 10. *Who hath formed a God, or molten a graven image that is profitable for nothing?]* Who but a Fool wou'd pretend to form a God? a graven Image must needs be unprofitable and insignificant:

Ver. 11. *Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.]* The whole Society or Fraternity of those who are concern'd in making Idols, may justly be ashamed of them, for they must know that the Makers of them are but Men, Creatures too conscious of their own Infirmary to pretend to confer Omnipotence: If they think otherwise, let them gather themselves together in as great numbers as they please, let them stand up and plead the Cause of their handy-work. No, they would fear and tremble should they come once to the Tryal, and discover the badness of their Cause, by the greatness of their Confusion.

Ver. 12. *The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth; he drinketh no water and is faint.]* The Smith toils in making a God which cannot recompense his Labour, nor supply him with Meat or Drink to recruit his exhausted Spirits: Tho' Forerime thinks, he sets forth the eagerness of the Workmen, who rather than put a stop to the Work, would omit their ordinary Repasts, tho' the difficulty and warmth of it requir'd a more than ordinary supply of Spirits.

Ver. 13. *The carpenter stretcheth out his rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.]* By this the Prophet sets forth the exactness and care of the Workmen, who would not suffer any thing to pass from their Shops to the Altars unpolish'd or ill-shapen: The sacred Statue must be made smooth with  
Planes,

Planes, and all the Parts adjusted to an exact Proportion with one another.

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Ver. 14. *He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.]*

The Trees of the Forest are not of any Man's planting, nor is any Care usually employ'd about them to further their Growth, therefore the Words may be render'd, *He heweth down Cedars, and taketh the Cypress and the Oak, which had strengthen'd it self, or was strongest among the Trees of the Wood; he planteth an Ash, and the Rain doth nourish it. As soon as he has cut down one Tree he plants another, and takes care of its thriving, for fear he should want Materials; but Grotius renders Natang, he sets before him an Ash, in order to fashion it, which the Rain had nourish'd.*

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Ver. 15, 16, 17. *Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth it and baketh bread: yea, he maketh a god, and worshippeth it: he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire: with part thereof he eateth flesh: he roseth rost, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God.]* The Vanity of Idolatry cannot be fet forth in more lively Colours than it is by the Prophet here, of the same Tree they make Fires to warm themselves, and with their Eyes behold it consume to Ashes, the same Tree they make use of to heat their Ovens, and employ in all the low Offices of the Kitchen, yet strange! a piece of the same Tree they make their God, bow themselves down before it and implore its Favour.

Ver. 18, 19. *They have not known, nor understood: for he hath shut their eyes, that they cannot see; and their hearts that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? Such gross Idolaters as these have no Sense at all, they have quite lost the use of Reason, they are not able*

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to reflect or draw any rational Consequence from the most obvious Principles, if they could they might easily discover how unlikely it was that a piece of Wood should help them, which could not stir it self one Inch from the Fire which was ready to consume it.

Ver. 20. *He feedeth of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul; nor say, Is there not a lie in my right hand?* Here the Versions vary, *He is a Companion of Ashes*, says *Forerius*, referring it to the Idol, part of the Tree out of which it was made being turn'd to Ashes; *Vatablus* and our Translators refer it to the Idolater, and think the Prophet means by the Proverbial Expression, *He labours in vain, he is as grossly deluded as he that should feed on Ashes to satisfy his Hunger*; the poor Idolater thinks there is some Divinity in his Idol, but finds himself sadly mistaken when he most stands in need of it; *A Heart deceived with the false Perswasion that there is Power in the Idol, or that which it represents, has turned him aside, that he cannot deliver his Soul*; that is, himself cannot shake off the Prejudice of Education, and say, Is not this which I worship all Cheat and Delusion?

Ver. 21. *Remember these, (O Jacob and Israel) for thou art my servant: I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me.* That is, remember these foolish Idolaters, or these Things which I have said about Idols, when thou comest into *Babylon*, where thou shalt see every Temple replenish'd with them.

Ver. 22. *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee.* These Words may be suppos'd to be spoken to them as in *Captivity*; as if he had said, Your Sins shall no longer, like a thick Cloud, stand between you and me, the Light of my Countenance shall again shine with full Lustre on you, I will deal with you like an honest Creditor who has full Satisfaction made him, blot out the black Arrears which were due to my Justice, but are now fully pay'd by your Sufferings.

Ver. 23. *Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.* The Prophets

phets are not us'd to call on the insensible part of the Creation to joyn in the Praise of God, unless upon the greatest occasion, when the united Voices of all Mankind would be too little for the extraordinary Blessing. Therefore says *Forerius*, we must understand this of the Redemption of Mankind by Christ Jesus. What, when in the very same Verse he speaks of Jacob and Israel, whose Posterity are likely to have the least share in that Redemption? And when he mentions the Name of the Person who should be the occasion of all this Joy? even Cyrus? ver. 28.

Ver. 24, 25. *Thus saith the Lord thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self: That frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise men backward, and maketh their knowledge foolish:]* That makes the Diviners at their Wits-end, by crossing them in their Predictions, those especially who foretold long continuance to the Chaldean Empire.

Ver. 26. *That confirmeth the word of his servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:]* This Verse sufficiently proves to any one not over-run with prejudice, that the Prophet, in the foregoing Verses, is to be understood, not of a Spiritual Redemption, but such a Deliverance whereby the Redeem'd should be restor'd to their own Country, and rebuild their ruinous Habitations; such a Redemption as should be succeeded by raising the demolish'd Cities of Judah to their former Splendor, which was fulfill'd after their Return from Captivity.

Ver. 27. *That saith to the deep, Be dry, I will dry up thy rivers:]* Who with a Word of his Mouth can make the Channels of the Ocean dry. Tho' others by the Deep understand Babylon call'd the Sea, Chap. 21. and perhaps the Prophet might allude to the draining of Euphrates at the taking of it.

Chald.  
Paraph.  
Hierom.

Ver. 28. *That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.]*

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XLIV.Lib. 11.  
Antiq. 1.

Thou, O *Cyrus*, shall bring back my People from *Babylon*, as a Shepherd brings his Flock to the Field, and say to *Jerusalem*, thou shalt certainly be built again, and to the Temple, thy Foundations shall be laid. Here we find the Name of a King plainly mention'd, 210 Years before his Birth, according to the Computation of *Josephus*, who affirms that upon reading this Prophecy, *Cyrus* was encourag'd to undertake the *Babylonian Expedition*.

## The ARGUMENT of Chapter XLV.

Here the Prophet again mentions *Cyrus*, the decreed Redeemer of the Jewish Captives; promises to give him Success, and make him Master of the Riches of *Babylon*, for the sake of his People, ver. 4. In the three succeeding Verses he runs out into a description of God's Power, and at the 8th sends up a hearty Prayer to Heaven, that God would be pleas'd to hasten this Redemption. At the 9th he rebukes those Jews, who murmur'd at the long forbearance of Providence, which he tells them was in a manner fighting with God; advises them to pick out a more equal match; and assures them that the same God who made the World, would raise up this great Deliverer, who should set the Captives at Liberty, rebuild *Jerusalem*, and extend his Dominions to a much larger Compass by the Conquest of several Nations: This he tells them they may depend upon, since God who had promis'd, had Power to bring it about; challenges them again to give any proof of the Divinity of Idols, and advises them to trust in him the only true God. Now, tho' *Cyrus* is mention'd here by Name, and every Word in the most obvious signification is applicable to him, and him only: Yet the Fathers understand the beginning of the Chapter literally of Christ; for no other Reason that I can guess at, but because they find *Messiah* his Anointed in the First Verse, which is applicable to *Cyrus*, or any other King appointed by God, to perform any Commission from him.

A Lapid.

CHAP.

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Verse 1. **T**Hus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loyns of Kings to open before him the two-leaved gates, and the gates shall not be shut.] That is, I will hold Thee by thy right Hand, and conduct Thee safe through all Dangers: I will give thee Strength to subdue many Nations, Kings on their Thrones shall tremble at the report of thy approach, and cause the Gates of their Cities and Palaces to be set open to receive thee. *Xenophon* gives a large Catalogue of the Provinces *Cyrus* conquer'd and *Herodotus* affirms he was successful in all his Expeditions.

*Cyropad,*  
*lib. 1.*  
*Herod. in Clito.*

Ver. 2. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.] Fear not Danger in the undertaking, for I will lead the Van of thine Army, make thy passage easy, animate thy Soldiers, and cause Success to attend thee in every Enterprize, which is the meaning of opening the two leav'd-gates, and breaking in pieces the gates of brass.

Ver. 3. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel.] The Treasures of *Babylon* reserv'd in private corners I will cause to fall into thy Hands, the valuable Goods which the frightned Inhabitants hid under Ground shall be discover'd to Thee, which *Cyrus* found in so great quantities, as, according to *Pliny's* Calculation, and reduc'd to our Modern Standard, amounted to three hundred Millions, says *A Lapidé*. Some *Chaldee MSS.* at *Complutum* have at the beginning of the Book of *Esther* the following Remark: When *Cyrus* took *Babylon* he dug on the side of *Euphrates*, and found 680 *Hydria* of Gold and precious Stones; and *Diodorus Siculus*, describing the Riches of one of the Temples of that City, adds, *Qua omnia Postea Persarum Reges surripuerunt*. That thou mayest know that when all those Treasures shall be at thy disposal, and you shall know

*Lib. 33. c. 3.*



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that I foretold they should be so, you may acknowledge me to be the true God:

Ver. 4. *For Jacob my servants sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.*] Cyrus was like the rest of the Pagan Monarchs, a mere Stranger to God, knew nothing of his creating the World, of the Immortality of the Soul, till he learn'd both of the Jews; *I called thee by thy name*, expressly mention'd the Name of Cyrus, *I surnam'd thee*, that is, gave thee the additional Title of *mine Anointed for the sake of my People*, that when they heard of the Approach of Thee they might know that their Deliverance was at hand, and all this *tho' thou hast not known me*, when thou hadst no Knowledge of me, as *Vatablus* renders it; *Antequam quicquam de me scires aut cogitares*, says *Forerius*.

Ver. 5, 6. *I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none besides me, I am the Lord, and there is none else.*] I am the only true God, neither is there any thing besides me that has the least Shadow of Divinity; and tho' thou art a Stranger to me I will prevent thee with my Favour, put on your Arms my self, and send thee to War with a good Omen; and all the World shall be convinc'd of my Power, that nothing is able to resist those who have God on their side.

Ver. 7. *I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.*] Our Translators use the Word Create here improperly, *Darkness*, which is a mere Privation, not being an Object of Creation; God created the Sun, and in Consequence of the establish'd Motion of the Earth some Places must of Necessity at certain Times be depriv'd of the Light, that is, be in Darkness; 'tis us'd also improperly in the like Expression, *create evil*, that is, send Judgments upon the Inhabitants of the Earth.

Ver. 8. *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.*] The Prophet by *Righteousness* means the Redemption of the Jews out of Captivity, so call'd because

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cause the Effect of God's *Righteousness* or Faithfulness in keeping his Promise, or *Goodness*, as the Word often signifies in Scripture; the *Jews* in *Captivity* long'd for the coming of *Cyrus* as earnestly as the industrious Husbandman, when he beholds his Sun-burnt Acres, looks up and wishes for refreshing Showers. *St. Austin* took this for so plain a Prophecy of our *Saviour*, that he thought it needed no Interpretation, and a Council has determin'd that from this Verse the two distinct Natures of *Christ* may be prov'd, *deitatis ibi, Rorate coeli desuper, humanitatis ibi, aperiatur terra. A Lapid* runs away with the groundless Hint, and makes out nine Particulars, wherein he finds some Resemblance between *Christ* and *Dew*; the Words are certainly applicable to our *Saviour*, for at his Birth it might truly be said, *The Heavens dropp'd Righteousness*, then *Salvation* sprang forth and overspread the World; but as they stand in the Context they as certainly belong to the *Redemption* of the *Jews* by *Cyrus*, as (a) several Interpreters allow; *I the Lord have created it*, that is, *I the Lord*, who have an absolute Command and Power over Heaven and Earth, will do this, *make Salvation spring up for my People*, that is, will save them.

Concil Hispan.  
can. 13.

(a) Forerius,  
Grosius,  
Munster,  
Clarim.

Ver. 9. *Wo unto him that striveth with his maker: let the pot-sheerd strive with the pot-sheards of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?* We must understand this and the following Verse as a Check to some Infidels who presum'd to censure God's Proceedings, murmuring at the threaten'd *Captivity*, or the tedious Delay of their Deliverance; if frail Man, who is made out of the Earth, must needs be contending, let him cope with one of his own Species, a frail Man like himself, but let him take heed he be not so presumptuous as to enter the Lists with his Maker, who is infinitely stronger than he; to find fault with the Proceedings of God is equally insolent and unreasonable, as it would be in a piece of Clay in a Potter's Hand to direct what Form he should give it, or for a curious Piece of Work to arrogate the Glory due to him that made it, and tell him *he had no hand in it, it made it self*.

Ver. 10. *Wo unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?* Another Similitude, whereby the Prophet shews them the Unrea-



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Unreasonableness of those who will take upon them to find fault with the Divine Providence; 'tis just as if a Child should quarrel with his Parent about the Methods of Education, or rudely demand why he did not make him of a fine Shape or beautiful Complexion.

Ver. 11. *Thus saith the Lord, the holy One of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.]* These Words may be render'd by way of Interrogation, *Do ye question me concerning things to come? Will ye pretend to enjoin me how I shall behave my self toward my Children, and the Works of my Hands? Will ye presume to appoint and direct me what I shall do, or how I shall dispose Things in order to their Deliverance?*

Ver. 12, 13. *I have made the earth, and created man upon it: I, even my hands have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward, saith the Lord of hosts.]* That I, who created the World, will raise up Cyrus in Righteousness, that is, according to my Promise, or *summa cum Justitia & Equitate*, says *Fore-rin*, having exactly weigh'd the circumstance of Time, how long a period of Sufferings is due to their Sins: *He shall build my City*, that is, give Order for the building of it, and contribute toward the Charges of it; for it cannot be suppos'd that the Prophet should mean that *Cyrus* himself should build it, any more than that *Solomon* himself built the first Temple, because he is said to build it; See the History *Ezrah* 1. 1. 2 *Chron.* ult. in fine.

Ver. 14. *Thus saith the Lord, the labour of Egypt, and merchandize of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine, they shall come after thee, in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God.]* This the Fathers interpret of Christ, to whom by embracing the Gospel, those several Nations should submit: But the Prophet is speaking of *Cyrus*, as a Reward of whose Generosity to his Captive People, God promises to give into his Hands *Egypt, Ethiopia and Sabea*; and we find by the History he

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At 57. 47.

Pinius,  
Alvarez,  
Cataker.

was better than his Word, for *Cyrus* himself acknowledges, *The Lord God of Heaven hath given me all the Kingdoms of the Earth, and he hath charg'd me to build him a House in Jerusalem.* And Prophane History confirms the truth of this Prophecy, for *Xenophon*, speaking of the Dominions of *Cyrus*, makes the bounds to be the *Red Sea* to the East, *Egypt* to the West, *Ethiopia* to the South, and the *Euxine Sea* to the North: *They shall be thine, they shall come after thee, in Chains shall they come over and fall down unto thee, and make supplication.* These Expressions denote the subjection of these Countries to *Cyrus*, which the Prophet describes by the various forms of acknowledging Subjection in use in those Times; they shall attend thy Triumph with Hands tied up in Chains, (which cannot be understood of *Christ's* Spiritual Victory) they shall prostrate themselves low on the Ground before thee, they shall humbly present thee Petitions, throw themselves wholly at thy Mercy, and only beg some favourable Terms of Slavery, and unanimously declare that the God of Heaven fought for thee, therefore they could not withstand thee: This is certainly true, and therefore when he had finish'd this Work of God, and his Commission from Heaven was expir'd, not above three Years after, we find his Fortune sinking, he is overthrown, taken and slain by a Woman.

Ver. 15. *Verily thou art a God that hidest thy self, O God of Israel the saviour.*] The Prophet speaks in his own Person, *Verily thou art El Mistartar, Deus absconditus*, whose unspeakable Council leave Human Inquiries in the dark; but *Sanctius* suspects that God is said to hide himself, because he assisted *Cyrus* so secretly that he knew nothing of it.

Ver. 16. *They shall be ashamed and also confounded all of them: they shall go to confusion together that are makers of idols.*] When the *Babylonians* shall see that their Idols cannot defend them, or make them able to oppose the Arms of *Cyrus*, assisted by the true God, they shall be full of Confusion to think on what insignificant Things they depended.

Ver. 17. *But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*] But the *Jews* shall be rescu'd out of their Hands, and sav'd out of that destruction which shall fall on their Oppres-

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Eyr. c. 1. 2.

Cyropad. lib. 7.



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Oppressors, which he calls an *Everlasting Salvation*, because the happy effects of it should last for several Years, *shall not be ashamed nor confounded World without end.* Your Enemies shall never prevail against you, and use you after the same disgraceful manner, if ye continue faithful in my Service.

Ver. 18. *For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited, I am the Lord, and there is none else.* Having in the former Verse promis'd to Deliver the Captives, he lets them know he would not only do so, but restore them to their own Country, and engages their Faith by this Argument: That He is the God that made Heaven and Earth, that He made the Earth to be inhabited, by Men, and therefore he would not always suffer that *Favourite Corner of it, Judea*, to be desolate and uninhabited as it had been for the greatest part during the Interval of their Captivity.

Ver. 19. *I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.* I am not like the Gods of the Heathen, who deliver'd their ambiguous Answers out of dark obscure Caverns. No, at Noon-day, in the Face of the Sun, on the Top of Mount Sinai, before the whole Collective Body of the Jews, I gave them my Laws in the most public manner that could be. Neither did I, like them, expect they should serve me without any Prophet of Reward: *A land flowing with Milk and Honey*, all the outward Conveniencies and Blessings of Life they were sure of, if they behav'd themselves as I commanded. God makes a difference between himself and the false Gods in three respects: He always declar'd his Will publicly and plainly, they out of secret Caverns in equivocating Terms. They were Worship'd without any advantage to their Followers, but God always rewarded his People while they continu'd obedient and dutiful: They requir'd unlawful Actions, but God only Pure and Holy, which some think is the meaning of *speaking Righteousness, and declaring things that are right.*

right, tho' the Words perhaps may in general denote God's Veracity, that he never deceives any.

Ver. 20. *Assemble your selves and come: draw near together ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.*] He calls upon the Nations which escap'd the Sword of Cyrus, to leave their Idolatry and turn to the true God, having seen so illustrious a Specimen of Omnipotence, how much God was able to do for his People, how little the Idols for those that serv'd them: After this they must be void of all Sense who make a piece of Wood the object of their Devotion, and put their trust in such Gods as have no Power to save.

Ver. 21. *Tell ye and bring them near, yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me, a just God and a saviour, there is none beside me.*] Come together the wisest of you Idolaters, and consult among your selves, that if one has nothing to say for the Honour of the Gods he adores, another may, and after mature consideration, tell if ye can which of your Idols foretold this Redemption of the Jews by Cyrus. There is not one among all the Troops of Deities that could foretel so signal an Event. I am the only One who gave any notice of it before-hand, therefore there is no God beside me, no one so faithful to his Promise, and so powerful to save.

Ver. 22. *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*] That is, Therefore ye Inhabitants of the remote corners of the Earth, if ye would be sav'd at any time out of eminent danger, and have one on whom ye may securely depend, cast away your Idols, and look unto me for I am God, and there is none has Power besides me.

Ver. 23. *I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.*] I am fully determin'd to make my self worshipp'd in every Region of the Earth, the Word is gone out of my mouth, and shall not return unfulfill'd like an Ambassador without an Answer to the Message he was sent about; therefore it is your

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wisest Course to come in willingly unto me, now you see before Eyes so great an instance of my Power.

Ver. 24. *Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed.*] The Words may be render'd thus. *Surely shall they say of me, in the Lord is Righteousness and Strength*, he is just to his Promises, and able to rescue his Servants out of the greatest danger. They who reflecting on this Deliverance of the Jews, shall perceive all Power and Faithfulness to be in the true God, shall voluntarily repair unto him and adjoyn themselves to his People; but those who stand out against him, and provoke him thereby to Wrath, shall be confounded.

Ver. 25. *In the Lord shall all the seed of Israel be justified and shall glory.*] All the Children of Israel who have been accus'd of Error and Impiety, in worshipping the God of Israel, shall be justified, declar'd to have acted according to the Rules of right Reason and Wisdom. *Gat-taker* thinks their *Chaldean* Oppressors pretended they had just Cause to use them roughly, being Captives at their disposal: But God tells both his People and them, that he would plead the Cause of his People against them, clear their Innocence, and do them right, not only by rescuing them out of their Hands, but by revenging the Injuries done them.

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The ARGUMENT of Chapter XLVI.

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*He foretells the fall of the Babylonian Idols, and describes the Persians returning to their Country loaden with the Spoils of them. In the Person of God, ver. 3. He calls on the Jews to give attention to what he says to them, tells them how indulgent he had been to them all along, carrying them as it were in his Arms like a tender Parent, which he would still do, and deliver them out of their Calamities: Cautions them against Idolatry from this Consideration, that he had carried them in his Arms; but the Idols of the Heathen were so far from being able to do any such thing for their Worshipers, that they were forc'd to be carried on Their Shoulders, and could not stir when they had set them down; bids them remember what he had done for their Forefathers, and what he had promis'd to do for them, and concludes with a positive assurance, that he would not delay their Redemption any longer.*

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Verse 1. **B**EL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden, they are a burden to the weary beast.] As if he had said, methinks I see the Two Celebrated Idols of the Chaldeans, bow down their Heads, and pay Obeisance to their Conquerors: I see the Persians carrying the rest away by Loads, the Carriages move but slowly because of the weight of them, and the Horses are ready to sink under the burden of them. What we render *their Idols were upon the Beasts*, is in the Original Word for Word, *the Idols were to the Beasts*, that is they fell to the share of the Beasts, which were to carry them off, on whose Backs while they remain'd they belong'd as it were to them.

Heb. Pintus.  
Em. Sa.

Ver. 2. *They stoop, they bowe down together, they could not deliver the burden, but themselves are gone into captivity.*] The Original *Massah* signifies a burden, but if we change the Vowel, and read *Masseh*, it may be render'd *the bearer*, though their simple Adorers esteem'd them as Gods,

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they had no Power to rescue themselves or their bearers, out of the Hands of the Persians.

Ver. 3, 4. *Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me, from the belly, which are carried from the womb. And even to your old age I am he, and even to hoar hairs will I carry you : I have made, and I will bear, even I will carry and will deliver you.]* Listen to what I say, ye poor remains of the Posterity of Jacob, whom I have upheld and took care of ever since ye were a People, with a tenderness exceeding that of a Mother, whose fondness seldom lasts beyond the Years of Child-hood ; and decays as their Age increases, whereas my Love has been extended to old Age, and I have dandled you as it were in my Arms till ye grew old : And tho' I may seem to have taken no care of you ever since ye were Captives, yet I made you, and will bear you again in my Arms, deliver you out of the Hands of the Enemies, and convey you safe to your own Country.

Ver. 5. *To whom will ye liken me, and make me equal, and compare me, that we may be like ?]* As if he had said, since I have been so kind to your Fathers, and have the same tender disposition toward you, have a care you do not make any resemblance of me, by Representation, since there is nothing which can be made like me, nothing that can be compar'd with me.

Ver. 6, 7. *They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove : yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.]* The Superstitious Idolaters spare no Charges, think nothing can be too costly to adorn their Idols: They hire the nicest Artificer, and beg him to use the utmost of his Skill in forming it: And when a God is made according to Art, they carry him in solemn Procession to the place where he must stand: Yet to a God thus made, out of their own Materials, by a Mechanic of their own hiring to a Statue, which cannot move it self to or out of its Place, they pay Worship.

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Ver. 8. *Remember this, and shew your selves men: bring it again to mind, O ye transgressors.*] Consider well this simplicity of Idolaters, who worship what themselves have made instead of that God, who made *them*; consider it, I say, and behave your selves like Men, like rational Creatures, that know that a thing which cannot stir or help it self, can give no assistance to others.

Ver. 9. *Remember the former things of old, for I am God, and there is none else, I am God, and there is none like me.*] Think of those wonderful Things I did many Ages ago in the Sight of your Forefathers, whereby I gave sufficient Proof of my Divinity.

Ver. 10. *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*] In the former Verse he asserted his Divinity from the Miracles he wrought in Egypt, he asserts the same in this from his Knowledge of Futurity, having in the beginning, or first setting up of their State, declar'd what should befall them toward the Conclusion of it, referring probably to that famous Prophecy of Moses, Lev. 26. 14, 15. which plainly points at the Babylonian Captivity.

Dr. Alix's  
Answer to  
Whiston.

Ver. 11. *Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*] Some by this ravenous Bird understand Christ, who came swiftly to Man's Salvation from the East; but Judea, where he was born, though East to us Europeans, stood West to a great part of the World besides. Cyril thinks the Prophet means Nebuchodonozor, stil'd by Jeremiah, The great Eagle; the Chaldean Paraphrast, the Jews themselves; but most agree that Cyrus is here intended, whose Standard bore an Eagle, Xenoph. as the Historian records, to say nothing of his Aquiline Nose taken notice of by Grotius.

Hieron.  
Haymo.

Chap. 48. 49.  
Xenoph.  
Cyrop. l. 7.

Ver. 12. *Hearken unto me ye stout-hearted, that are far from righteousness.*] He speaks to the unbelieving Captives, who remain'd obstinate, and made a great Difficulty of believing, notwithstanding so many repeated Promises. Ye that are far from righteousness, that is, from Faithfulness, in performing your own Engagement, and for that Reason, suspect the Sincerity of my Intention to deliver you:

Ver.



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Ver. 13. *I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.]* Ye may think the Time long till I come to your Relief, and that the Redemption I have so often assur'd you of is at too great a Distance, quite out of Sight; but my Faithfulness or exact Performance of my Promise shall make nearer Approaches every Day, and at last be manifest to your Eyes; the *Salvation* I have promis'd *I will put off no longer*, but fix it in *Jerusalem*, and make it for the future a Place of Security for my People *Israel, whom I glory in.*

## The ARGUMENT of Chapter XLVII.

*In this Chapter the Prophet first describes the wretched Condition to which Babylon should be reduc'd, of which he assigns Three Causes, her Inhumanity to the Jewish Captives, making no Distinction between Old and Young, those that were able to undergo Hardships, and those that were not; her Pride, which made her reckon herself so powerful that it was not possible for her Throne to be shaken or her Kingdom destroy'd; and lastly, her Superstition, in giving Credit to Dealers in Magic, Pretenders to Divination, and other Impostors, who should be so far from foreseeing or preventing their Countries Ruin, that they themselves should not be able to escape.*

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## C H A P. XLVII:

Verse 1. *C*ome down and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Caldeans: for thou shalt no more be called tender and delicate.] He speaks of the proud City of Babylon as of a Woman, and supposes her, like a Queen, seated on a Throne in all the Magnificence and Pomp of Majesty, but lets her know her glorious Days are past, she must lay aside all her Grandeur, and betake herself to the humble State of Sorrow, lye groveling in the Dust, and sit on the Ground, as the Custom was in Times of public Calamities or private Mourning, for thou shalt no more be call'd, that is, thou must  
no

no longer be tender and delicate, no longer lye on a Bed of Down, tread on rich Carpets, and shine in Silks, but begin to use thy self to a harder way of Living.

Ver. 2. *Take the milstones and grind meal, uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.*] Prepare thy self to undergo the Drudgery of a Slave, of which the Prophet gives a laborious Instance in Grinding, the peculiar Employment of Vassals and Malefactors, like beating Hemp with us. *Uncover thy locks*, that is, thou shalt not have Time to take care and adjust thy Locks, but let them hang negligently, the Diadem shall be tore off thy Head, your Cloaths stripp'd off thy Back, and the Covering of thy Feet taken away, and they shall make thee wade thro' Rivers, driving thy Captive Sons before them like Beasts.

Ver. 3, 4. *Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. As for our Redeemer, the Lord of hosts is his name, the holy One of Israel.*] *Dignas Jove concipit iras.* The Revenge I design to take on thee shall be worthy my self, proportion'd to the Dignity of my Person, and the Injuries of my People; *I will not meet thee as a Man, but as God*, saith our Redeemer, whose Name is the Lord of Hosts, and whose Power answerable to his Name, *even the holy One of Israel*; there is nothing in the Original which answers to *As for*, I should therefore rather think *Amar* is to be understood, says Gataker, which makes the Sense more easy.

Ver. 5. *Sit thou silent, and get thee into darkness, O daughter of the Caldeans: for thou shalt no more be called the lady of kingdoms.*] Sanctius thinks the Prophet alludes to the Custom of noble Matrons, who, upon the Death of their Husbands, retir'd from Conversation, kept close, unseen of any Body, in their Chambers, set out perhaps like ours in the black Pomp of Mourning.

Ver. 6. *I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy, upon the ancient hast thou very heavily laid thy yoke.*] I was angry with my People, and resolv'd to chastise them for their Sins, therefore I suffer'd your idolatrous Army to pollute mine Inheritance, and I gave up my People into thine Hands; to suffer indeed, but not to be treated with such Barbarity as I find they have groan'd under ever since,  
for



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for thou hast shewn them no Mercy, even on those, in whom venerable Age might have mov'd thee to Compassion, thou hast impos'd the same Burdens as on the Young, without any Consideration of their Weakness and Inability to bear up under them.

Ver. 7. *And thou saidst, I shall be a lady for ever : so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.*] Thy Arrogance and Conceit of thine own invincible Power was so great, that it was quite out of thy Mind that there was one greater than thee ; it never enter'd into thy Thoughts that it was possible for thee to be miserable, to fall into such Calamities as I will bring on thee ; thou didst not remember the latter end of it, of thy Pomp and Greatness, what it might end in at last.

Ver. 8, 9. *Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me, I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment in one day ; the loss of children and widow-hood ; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments.*] It is usual with this Prophet to represent Cities like Women, and their Inhabitants like so many Children brought up under their Care ; therefore the Prophet brings in Babylon boasting of her numerous Progeny, which was so great that she presum'd it was out of the Power of Fortune, or any thing else, to reduce her to the solitary State of Widowhood ; that is, dethrone her Monarch and destroy her Inhabitants, both which he tells her shall come upon her in Perfection, not a Prince nor a Subject shall be left her, the Royal Family shall be quite extinguish'd, and her Citizens entirely destroy'd.

Ver. 10. *For thou hast trusted in thy wickedness, thou hast said, None seeth me : thy wisdom and thy knowledge, it hath perverted thee ; and thou hast said in thine heart, I am, and none else besides me.*] The Wisdom of the Chaldeans chiefly consisted in the Knowledge of the Motions and Conjunctions of the Stars and Planets, from the daily Observation of which, says Cicero, they pretend to establish a Science, by which they can foretel what the Fate of a Man shall be during the Course of his Life ; but the Prophet tells them their

their *Wisdom* should be their Ruin; they thought themselves secure because no unlucky Aspect or Conjunction foreboded any National Calamity, therefore they were surpriz'd before they knew an Enemy was coming against them. The whole Verse may be thus paraphras'd: For thou hast gone on securely in thy Wickedness, being persuaded *that no one saw thee*, no one who was able to call thee to account and visit thee for it; and the *Wisdom and Knowledge* upon which thou so much valu'dst thy self has been thy Ruin; for if you had not depended so much on your Skill in Divinations and on your Strength, you would have prepar'd for your Defence, and not suffer'd an Enemy to come to your very *Capital* before you made Head against him.

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Ver. 11. *Therefore shall evil come upon thee, thou shalt not know from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.*] The Prophet derides their pretended Skill in Divinations and Astrology, in spight of which they should be so far from being able to foresee or prevent their Destruction, that when it was at the Door, just ready to overwhelm them, they should not be able to discover from whence it came: perhaps pointing at *Cyrus's* taking the City by Surprise, leading his Soldiers thro' unsuspected Ways, and entering the City while they were in the midst of their Revels.

Ver. 12, 13. *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the monthly prognosticators stand up, and save thee from these things that shall come upon thee.*] He insults the Babylonians, bids them muster all their Forces, produce the whole *Posse* of their Star-gazers, Diviners and Enchanters, and let them try their Skill, and see whether they could prevent this Calamity; by which he means they should not. *Stand now, O Babylon, surrounded with all the mysterious Rites of Incantation, and all the various Methods of Sorcery, in which thou hast taken a great deal of Pains from thy very Youth, and try if they will be of any Advantage to thee, or enable thee*



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to prevail against the *Persians*; I tell thee, proud City, thou weariest thy self to no purpose in the multitude of thy Counsels, all thy Schemes and Projects shall come to nothing, tho' all thy quick-sighted *Astrologers*, and *Star-gazers*, and *Monthly Prognosticators*, lay their Heads together to secure thee.

Ver. 14. Behold, they shall be as stubble: the fire shall burn them: they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.] For these pretended Pryers into the Book of Fate, these Sage Foretellers of the Fortune of other Men, shall neither foresee nor prevent their own Destruction, but fall in the general Calamity with the undiscerning Vulgar.

Ver. 15. Thus shall they be unto thee with whom thou hast laboured, even thy merchants from thy youth, they shall wander every one to his quarter, none shall save thee.] Thus shall it be with thee in regard of those Diviners, on whose Skill in foretelling the Fate of Kingdoms thou hast so much depended, tiring thy self, as it were, in running from one of these Impostors to another; they shall share in the common Calamities which shall befall thee, and the Foreign Merchants, who have dealt with thee from thy Youth, shall retire with their Effects to their own Country, and leave thee to make the best Defence thou canst for thy self.

## The ARGUMENT of Chapter XLVIII.

He speaks to his Countrymen in Captivity, and endeavours to prevent their falling into Idolatry, by insisting that none of the Chaldean Idols were able to tell them beforehand, as he had plainly done, what they were to suffer, how long their Afflictions should last, or who should deliver them; these Things none of the Idols could tell them, and therefore they had no Reason to worship them; for if they deserv'd to be worshipp'd, they were really Gods, if Gods, they could foretel Things to come; and if they could foretel Things to come, they could have foretold those remarkable Events of their Captivity and Restoration; these Things no Idols had or could tell, for he insists upon it that they knew nothing of them till he made them known

known by his Prophet; this seems to be the Design of the Prophet at the beginning of this Chapter: at the 9th Verse he tells them he will not suffer his Anger to rage against them any longer, that their Sufferings were design'd to reform, and not destroy them, and therefore they might expect to be redeem'd when they found they had that good Effect upon them; that they needed not to make the least Doubt of it if they became fit Objects of his Mercy, for he had Power to redeem them whenever he pleas'd, he had fix'd on One already, whom for their Sakes he would bless, and enable him to execute on their Oppressors those Designs which would procure them their Liberty: This I have told you, says the Prophet, v. 16. in plain Language, not such as Impostors use; and tell you further, God would never have suffer'd you to be brought into such a Condition, had you regarded his Laws; however, those who shall behave themselves decently under the afflicting Hand of God, shall go forth out of Babylon, and return to their own Country, singing and praising God their Redeemer by the way; but the Wicked shall have no part in that joyful Restoration.

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Verse 1. **H**ear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.] As if he had said, Hear what I say to you concerning the Fall of Babylon, ye Posterity of Jacob; you who bear the Name of Israel, but have none of those Vertues which adorn'd that pious Patriarch; you who are of the Tribe of Judah, who swear by the Name of the Lord, and make mention of the God of Israel, with a seeming Reverence, yet shew by your Actions that ye are dissembling Hypocrites.

Ver. 2. For they call themselves of the holy city, and stay themselves upon the God of Israel, the Lord of hosts is his name.] As a Proof that all the outward Reverence they shew'd to his Name was insincere, he tells them, They call'd themselves of the Holy City, and thought that sufficient to entitle them to God's Favour, without putting themselves to the Trouble of being holy themselves; and they stayed themselves on



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*the God of Israel, that is, rely'd so much on his Goodness, that they thought he would save them let them do what they would, tho' they took no Care to deserve at his Hands so great a Favour as Deliverance from Captivity would be.*

Ver. 3. *I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed them, I did them suddenly, and they came to pass.*] That is, *the Things which have befallen you in former Times I declar'd beforehand should come to pass, they went forth out of my Mouth, and just as I foretold them they came to pass, suddenly, beyond the Expectation of those concern'd in them; therefore ye may assure your selves that what I foretel concern- ing Cyrus and Babylon shall be perform'd.*

Ver. 4. *Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.*] And this I did *because I knew that ye were a stubborn People, apt to follow your own headstrong Inclinations, and not kept within the Bounds of your Duty without terrible Threatnings, and as severe Executions of Judgment, nothing less I knew could conquer that perverse Obstinacy which run in your Blood.*

Ver. 5. *I have even from the beginning declared it to thee: before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image hath commanded them.*] Therefore now also *I have beforehand declar'd to you that ye should be carry'd into Captivity, and there remain many Years, and be at last redeem'd by a Prince unknown to you; before it came to pass I have often told you of this, to prevent the ill Use I well knew you would be apt to make of it, by attributing your Deliverance to your Idols, which ye cannot now do, since I tell you beforehand the Name of your Redeemer, which none of your Idols can tell.*

Ver. 6. *Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.*] These Things thou hast often heard me insist upon, behold now they are all come to pass; and will ye not for the future believe me? I have no need to have recourse to Events long since pass'd to prove my Veracity; behold I have shewed thee new things, which thou hast not experienc'd of thy self, Things which no Con-  
jecture.

jecture could reach, which thou thy self thought'st impossible before they came upon thee.

Ver. 7. *They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.*] That is, The things I speak of are not Antient Oracles, such as ye have heard your Fore-fathers say they remember the punctual Completion of, but such things as *are now Created*; that is, decreed by God, and consequently such as no Man could have any knowledge of, before they were reveal'd: So that ye can have no temptation to say ye knew them beforehand, for \*till I made them known unto you, they were the unsearchable Secrets of God, into which ye could not have the least insight.

Ver. 8. *Yea thou heardest not, yea thou knewest not, yea from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.*] That is, *Yea thou heard'st not of them, before my Prophet reveal'd them to Thee: Yea thou knewest not before I made them known unto thee, Yea from that time when thine ear was not open'd.* I told thee of them, that is, at a time when thou had'st heard nothing of them; and this I inculcate so often because I knew thou would'st *deal very treacherously, and wast a transgressor from the Womb*: That is, I knew thou would'st take all occasions to magnify thy Idols, and attribute thy Deliverance to them, if I had not so particularly reveal'd it before. This is the best I can make of this very obscure Place: Which I find most Commentators have slightly pass'd over, and left it in the same obscurity they found it.

Ver. 9. *For my names sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.*] As if he had said, Think not when you see the Redeemer at the Gates, that I have sent him upon the Account of any Merit in your selves: There is no such thing, 'Tis for *my own sake* that I will not suffer you to perish in Captivity, least the *Babylonians* should Blaspheme my Name, and say, the God of *Israel* could not Deliver his People: 'Tis for *my Praise-sake* that I stop my anger, and will not suffer it to consume you intirely, that I may be prais'd for my



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my Compassion to you, and my Glory be exalted by bringing you to a Sense of your Duty by suffering.

Ver. 10. *Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.*] I have put thee into the Furnace of affliction, and refin'd thy Dross but with a moderate unconsuming heat, with a gentle Fire not so intensely hot as that which is requisite to refine Silver; I have chose thee in the furnace of affliction, that is, I will choose Thee or make a Choice One of Thee, by making Thee pass through the Furnace of Affliction.

Ver. 11, 12, 13. *For mine own sake, even for mine own sake I will do it; for how should my name be polluted? and I will not give my glory unto another. Hearken unto me, O Jacob, and Israel my called, I am he, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.*] God speaks of himself, as of a Man of Honour nicely jealous of his Reputation, which he thinks would be sullied and tainted, should he suffer those Barbarians to insult over his People any longer. I will not give my Glory to another, I will not give occasion to the Heathen to think they were conquer'd by the Power of their Gods, when I my self rais'd up *Nebuchadnezzar* to this Purpose, and strengthen'd his Arm: Or I will not have it thought that their Idols are stronger than the God of *Israel*: To comfort the afflicted and deliver the Oppress'd is my proper Business, and I will not suffer any thing else to share the Honour with me.

*Hieronymus.*

Ver. 14. *All ye Assemble your selves and hear: which among them hath declared these things? the Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.*] He calls to the Idolatrous Nations, to come and defend the Divinity of their Idols, or the Idolatrous Jews to give a proof of the Divinity, of the Statues they worshipp'd. Here and in several other places he calls upon them to see if they could produce any thing, whereby they might be able to justify in some measure, the ridiculous worshipping of Inanimate Creatures; and puts it upon this Issue; he would allow they had reason to worship them, if any of them could prove that their Idols had foretold any thing in general which was

was proved true by the Event, or any thing relating to their Captivity and Redemption out of it: Which makes me think I have given a right turn to the 7th Verse. *The Lord hath loved him,* The Prophet certainly speaks of Cyrus, the glorious Instrument of the Redemption of his People, and of the destruction of their Oppressors.

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a) Gataker, Sanctius, Castalio Clarius.

Ver. 15. 16. *I, even I have spoken, yea I have called him: I have brought him, and he shall make his way prosperous. Come ye hear unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord God and his spirit hath sent me.* That is, since I began the function of a Prophet, I have not affected obscurity like the Heathen Diviners, I have publicly in the hearing of you All, deliver'd to you God's Messages with an honest freedom and plainness of Speech, such as Truth delights in. *From the time that it was, there am I,* in the Original, *Meneth hejothah Sham Ani, A Tempore esse illud ibi ego*; That is, even now before these things come to pass, they are present to my Mind, I see them as plainly as if I were in Babylon among my Captive Brethren. The Hebrew Phrase *a Tempore esse illud*, signifying, *Nondum existente tempore horum eventuum.* Forerius.

Ver. 17. *Thus saith the Lord thy redeemer, the holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go.* God tells them he had given them Laws, with a design to reward their Obedience, and made it their Interest, as well as their Duty, to observe his Commands; and not only so, but he offer'd himself to lead them in the way he would have them walk; and if they would have suffer'd themselves to be guided by him, they would have been the happiest People in the World.

Ver. 18. *O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.* Had'st thou serv'd me faithfully, and kept my Laws, the long Interval of 70 Years Captivity should not have broken the Series of happy Years I design'd you, Peace and Prosperity should have flow'd in upon you like a running Stream, and made all thy corners green and fruitful. By *Righteousness* the Prophet does not mean any Moral Vertue or Disposition of Mind, but

Gataker.



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a confluence of all good things, which God out of his Benignity is wont to confer on an obedient People.

Ver. 19. *Thy seed also had been as the sand and the offspring of thy bowels like the gravel thereof; his name should not have been cut off, nor destroyed from before me.*] Had you been obedient, I should not have suffer'd so many thousands of you to perish in Captivity; but long ago I should have fulfill'd my promise to Abraham, and made you the most populous Nation in the World.

Gen. 22. 17.

Ver. 20. *Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it, even to the end of the earth: say ye, The Lord hath redeemed his servant Jacob.*] That is, However tho' I have suffer'd you to be carry'd into Captivity, ye shall go forth out of Babylon, ye shall be deliver'd from the Hands of the Chaldeans, and return to your own Country singing Praises to God your Redeemer, and telling the wond'ring Nations as ye pass by, *We are the Servants of God, and he has sent us a mighty Deliverer.*

Ver. 21. *And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also and the waters gushed out.*] Here the Person is chang'd from the Second, to the Third; but if we continue the same Person, and render the Words *futurely*, the Prophet's meaning will be more easily understood. And ye shall not thirst in your return to Judea, tho' God should lead you through barren deserts, for he shall cause Waters to flow out of rocks for you, and make them gush out of the stony mountains in large streams; plainly alluding to those Miracles he wrought, when he brought their Ancestors out of Egypt.

Ver. 22. *There is no peace, saith the Lord, unto the wicked.*] This Grotius refers to the Chaldeans, but I think it may better be understood of the Jews, who during their Captivity fell off to Idolatry, and were not reform'd by that severe Correction: as if the Prophet had said: The Pious Captives shall be deliver'd, and be conducted home with all Ease and Convenience: But the Wicked shall have no share in this Prosperity.

The

## The ARGUMENT of Chapter XLIX.

*This whole Chapter is understood by most Interpreters of Christ and his Church, but Sanctius owns that the first 14 Verses only are to be so understood, the rest of the Chapter being capable of a double Construction, and referring to the Restitution of the Jews from Captivity, as well as the Church. But I think nothing can be more plain then that the Prophet speaks of himself, and not of our Saviour, because the Characters of the Person here spoken of, are such as do not agree with our Saviours Character, who cannot be said to have Princes arise to him, to establish the Earth, to raise up the Tribes of Jacob, and restore the preserv'd of Israel, or to cause to inherit the desolate Places, and all agree with Isaiah, as I shall shew in their proper places. The Prophet therefore, to gain credit to his Predictions, gives an account of his Commission, that his Words are not to be look'd upon as the private suggestions of his Imagination or Reason, but the Dictates of God's Holy Spirit: That from the Womb he was as it were Consecrated to the Prophetic Office, that God design'd him more particularly to foretel the Captivity of his People, and their Redemption; to say to the Prisoners, go forth, and to them that set in darkness, shew your selves: And then, at the 13th verse he calls on Heaven and Earth to rejoice, because he foresaw God would comfort his People, and have Mercy on his Afflicted; which to me is a Demonstration, that by Prisoners and those who sit in Darkness, must be understood the Jewish Captives, and not Metaphorical Captives, under the Dominion of Sin and Satan: Especially considering that from the 17th to the end of the Chapter he describes the Restauration of those Captives, the great increase of that People who should multiply so fast, that their Land should not be able to hold them, and the wonderful kindness of all sorts of People toward them, especially of the Persian Kings.*



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## C H A P. XLIX.

Jerem. 1. 5.  
Galat. 1. 15.

Verse 1. **L**isten, O isles, unto me, and hearken ye people from far, The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name.] The Prophet directs himself to the Jews, scatter'd in the distant Regions of the Chaldean Empire, and calls upon them to take particular notice of, and give Credit to his Predictions; the Truth of which they might securely depend on, he being no false pretender to Divination, but one appointed by God to the Prophetic Office from his Infancy. The same the Prophet Jeremiah saith of himself, and St. Paul also: And the Jews say, a Man is call'd to be a Prophet from the Womb, when he is endu'd by God with such a happy temperature of Brain, as makes him fit to receive Celestial Impressions.

Ver. 2. And he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft, in his quiver hath he hid me.] He hath given me Authority and Courage to correct Vice sharply; and 'tis not to be doubted but the freedom the Prophet took in lashing the Vices of his Age, and making head against the National Corruptions of the Jews, expos'd him to many dangers; but God was his Protection, hiding him under the shadow of his Hand, which refers to his being a sharp Sword, which hangs under and is as it were shaded by the Arm, and in his Quiver, which refers to his being a polish'd shaft.

Grotius,

Ver. 3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified.] So Isaiah might be call'd, because he was a true Israelite indeed; but the Words may be render'd in the Dative Case. *Servus meus es Tu Israel*, thou art my Servant for Israel's good, in whom I will be glorified, by rescuing them out of their Enemies Hands.

Ver. 4. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain, yet surely my judgment is with the Lord, and my work with my God.] As if he had said, Lord dost Thou expect to be glorified by the Ministry

nistry of thine unworthy Servant? How willingly would I do any thing to advance thy Glory? But alas! *I have hitherto labour'd in Vain*, few there are that return to their Duty, tho' I urge them to it with all the earnestness I can. But this comfort I have in my unprofitable Ministry, *that the Lord is to be my Judge*, who knows how faithfully, how industriously I have executed the Commission he gave me, tho' with little Success.

Ver. 5, 6. *And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* Here the different reading produces two different Senses, according as *Lo* is writ with an *Aleph* or *Vau*; if with an *Aleph*, the words may be thus Paraphras'd: *And the Lord who form'd me from the Womb to be his Servant, and to be instrumental in bringing back Jacob again to him, return'd this Answer unto me, Tho' Israel be not gathered to me by thy Ministry, yet shalt thou be glorious in mine Eyes, and I thy God will strengthen thee against all thine Enemies: but if Lo be read with a Vau, the Words will admit the following Sense: And now, saith the Lord, that form'd me in the Womb, to be his Servant for the reducing of Jacob to him, that Israel may be gather'd to him, and I may be glorify'd in the Eyes of the Lord my God, who has been my strength even he said, It is a light thing: It is but a small matter for thee to reduce or restore this handful of People, tho' thou should'st have as ample success with them as thou desirest, in comparison of that further Work, I design to effect by thy Ministry. But the first reading I prefer, and think the original Expressions will bear the following Sense: Tho' Israel by thy Exhortations be not now converted to me, yet shalt thou be glorious in the Eyes of the Lord, and thy God shall strengthen thee. For it is no Inglorious Matter to be the Servant of the most High God, to be Instrumental toward restoring the oppress'd Tribes of Judah, and recovering them*



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them to the same flourishing condition they were in before their *Captivity*: This thou shalt do by thy Prophecies, which *Cyrus* hearing of shall be encourag'd to undertake the Expedition against the *Chaldeans*, and the *Jews* being acquainted with them, shall persevere with resignation to Providence till the appointed time. *I will also give thee for a light to the Gentiles*, that is, the Nations beholding the exact accomplishment of things foretold so long before-hand, shall have their Eyes open'd and forsake the worship of Idols, and *thou shalt be my Salvation* unto the end of the Earth, by turning the Heathen from *Idolatry*; which if they had persisted in they must have been condemn'd before God, for acting contrary to the light of Nature, or suffering that light to be extinguish'd.

Ver. 7. *Thus saith the Lord the redeemer of Israel, and his only One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy One of Israel, and he shall choose thee.* Libzo Nepheesh, ad contemptorem Anima, meaning himself, who without regard to his own safety rebuk'd the Vices of the great Ones, with an undaunted Courage, to him whom the Nation abhors; that is, the Person the Nation of the *Jews* abhor, for no other reason but for telling them the Truth. To *Isaiah* a Subject of the King of *Judah*, shall Kings themselves arise and not think it below their Dignity, to shew him Respect and Honour: Nothing of this nature ever happen'd to our Saviour, *Princes also shall worship him*. The Original signifies a Civil as well as Religious Worship, in the first of which it is applicable to the Prophet, who was Honour'd by *Eliakim*, and other Princes of *Hezekiah's* Court.

Ver. 8. *Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.* The Prophet alludes to the Custom of Princes, who on purpose set apart some portion of their Time for receiving Petitions, and Addresses from their Subjects, which are granted at such opportunities more readily, then if offer'd unseasonably to the interruption of more important

important Affairs. The Prophet seems to have pray'd to God that he would preserve him from his Enemies until he had perform'd his Ministry, and that it would please him so to bless his Endeavours, that the People of the Jews, tho' they would not now hearken to him, might by his Prophetic Warnings be brought to a better Temper, when they found them by sad Experience verify'd in themselves. He is said to be a *Covenant of the People*, because he was a means to restore the Covenant between God and his People to *establish the Earth*; that is, to settle the dispers'd Inhabitants of *Judea* in their former Habitations, as he explains himself in the next Branch, *to cause to inherit the desolate Places*, which cannot be understood of our Saviour, and the Prophet himself was no farther a Cause of, than as his Prophecies work'd Repentance in them, which mov'd God to send them a Deliverer.

Ver. 9. *That thou mayest say to the prisoners, Go forth: to them that are in darkness, Shew your selves: they shall feed in the ways, and their pastures shall be in all high places.*] The Prophet speaks of the same Person here as at the Third Verse, *Thou art my Servant*; and if this cannot with any Propriety of Speech be understood of the *Messiah*, neither can that; now if I should grant, that *saying to the Prisoners, Go forth, and to them that sit in Darkness, Shew your selves*, might be understood of the Spiritual Redemption of Mankind from the Bondage of Sin, which I think is not a little unnatural, how can the rest of the Verse be apply'd to the same? Or what Sense can be made of *They shall feed in the Ways, and their Pastures shall be in all high Places*? That is, says *A Lapid*, in the Time of *Christ*, not in *Jerusalem* only, but in every Region of the World there shall be Plenty of Pasture and Spiritual Fountains, *viz.* the Word of God, Grace, and the Sacraments; but do the Words signify any such thing? And is not this more agreeable to the Signification of the Words? *They shall not want Food in their Way* homeward, *even on the high Places*, the barren Mountains, *they shall meet Plenty of Pasture*; he speaks of the returning Captives as of a Flock of Sheep, that graze as they walk, God shall provide so plentifully for their Subsistence, that they shall have their Victuals, *as it were*, brought them into the Road, that they shall not need to go out of the Way.

or



Chapter or retard their Journey; tho' they travel over barren Hills  
 XLIX. and Mountains, yet even in such Places they shall abound  
 with all Things.

Ver. 10. *They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.*] He repeats the same thing in other Words; tho' they travel so many Hundred Miles they shall feel neither Hunger nor Thirst, nor be ready to faint with the excessive Heat of Weather, for God, who is so merciful as to redeem them, will make their Journies pleasant and easy, leading them all along, as it were, by the Brink of a running Stream, which would cool the Air and refresh them when weary; that is, God will provide against all Inconveniencies, and lessen the Toil of Travelling as much as is possible.

Ver. 11. *And I will make all my mountains a way, and my highways shall be exalted.*] That is, the Road shall be even and level, without any steep Ascents or dangerous Precipices.

Ver. 12. *Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of Sinim.*] Tho' they lye scatter'd in the distant Corners of the Chaldean Empire they shall meet and return together, part of them from the North, and part of them from the West, some from the Land of Sinim, a People who liv'd on the South of Judea; and therefore by those from far we must understand those that were dispers'd into the Eastern Countries.

Ver. 13. *Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for God hath comforted his people, and will have mercy upon his afflicted.*] He calls on Heaven and Earth to rejoice at the Redemption of his People, as if those inanimate Beings were sensible of the Greatness of their Sufferings, and in a manner sympathiz'd with them, and would be pleas'd to hear of their Deliverance, and rejoice on the Occasion; for the Lord will comfort his Captive People, and will have Mercy on his afflicted Nation.

Ver. 14, 15. *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.*] But  
 Jeru-

*Jerusalem*, when she heard the joyful News, could hardly be prevail'd on to believe it, thinking by the long Absence of her Inhabitants she was quite forsaken by God, to which the Prophet replies, That God's Affection for his People was far greater than the Love of a Mother to her Child, for a Mother might prove unnatural, but God could not forget his Children: *A Lapid* here confesses that the Prophet alludes to the returning *Captives*, but will not allow that he speaks of them, for this trifling Reason, *Quia multo hic augustiora dicuntur quam que carnalibus Judais conveniant*; as if any Words could be too lofty for so miraculous a Revolution, or as if it were not the *Genius* of the Prophetic Style to be very pompous in the Expressions.

Ver. 16. *Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.*] To shew that God could not forget *Jerusalem* he tells her he had her Picture, as it were, graven on his Hand, which being continually in his Sight kept the Memory of her fresh in his Mind.

Ver. 17. *Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.*] That is, it shall not be long before thy Children shall return to thy Arms, and those *Chaldeans* who help'd to destroy thy fine Buildings, and were left behind to inhabit the depopulated Country, shall surrender their Habitations to the proper Owners.

Ver. 18. *Lift up thine eyes round about, and behold: all these gather themselves together and come to thee: as I live, saith the Lord, thou shalt surely cloath thee with them all, as with an ornament, and bind them on thee as a bride doth.*] See in what *Swarms* they come; all those Troops which thou beholdest at a distance are thy Sons, and they are all returning to their Mother, and when thou hast them all about thee thou wilt be as fine as a Bride adorn'd with every Ornament which can add Lustre to her Person; a numerous Race of Children is the Glory of a Mother, who takes as much Pride in them as others in the more fashionable Ornaments of Pomp and Shew; *These are my Jewels*, said *Cornelia*, pointing to the *Gracchi*, to a Lady who with a pleasing Vanity shew'd her her Jewels and Necklace.

Ver. 19, 20. *For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the*



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*the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me : give place to me that I may dwell.]* The Prophet describes the great Fruitfulness of the restor'd Captives, who should multiply so fast that Judea should be too narrow to contain them; the Children of thy Widowhood shall complain for want of room to breathe in; so Bené Shikkulaik should be render'd, the Children which were born to thee after the Time when, to outward appearance, thou wast forsaken by God thy Husband, and left a disconsolate Widow.

Ver. 21. *Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been?]* He describes Jerusalem taking a Survey, as it were, of her new Inhabitants, agreeably surpriz'd to find her Streets, which but now were empty, throng'd with People, wondering whence they came; and how she came by them, unable to give any Account of the wonderful Alteration of her Circumstances.

Ver. 22. *Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the People: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.]* It might seem incredible that the Jews should return in such Numbers, being scatter'd in small Parties in several Countries, at a great distance from one another; therefore God tells them that he himself would take a Course for the full effecting of it, he would by a secret Instinct so work upon the Hearts of the People in all Places where any of his People were, that they should not only give them a fair Opportunity to recover their Liberty, but furnish them with all Necessaries for their Journey.

Ver. 23. *And Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.]* Having in the Verse before spoken of the Captives as of tender Infants carry'd as it were in Arms, he goes on with the same Metaphor, and represents Kings and

band *Queens* solicitously employ'd in taking care of them, cherishing them in their Bosoms, and nourishing them at their Breasts; by which the Prophet means, that not only the common People should be assisting to them in their way home, but that God would dispose the Hearts of *Kings* and *Queens* to look favourably on them, and shew Kindness to the poor Remains of a shatter'd Nation: which was fulfill'd by *Cyrus*, *Artaxerxes*, *Esther*, and other *Persian* Princes, who did many kind Offices for the *Jews*; and here *A Lapide* thinks he has found a Text of Scripture to justify that insolent Custom of kissing the Pope's Toe, the Original Expression is *Naphar Raglaik Jelakeku*, they shall lick up the dust of thy feet, and therefore by the *Jesuits* Leave, if this Prophecy must be understood of the Church, and by the Church must be understood the Pope, I should think his Holiness oblig'd in Conscience always to walk on foot, otherwise his sacred Heels can raise no Dust, and his crouching Retinue be oblig'd to trace his Footsteps with their Nose to the Ground, and then they would literally fulfil this Prophecy; but *Isaiah* speaks of the City *Jerusalem* as of a Person of Quality, who should be respected and courteously treated by the Princes of those Times, the *Hebrew* Phrase meaning no more than *Vestigia adorare* of the *Latins*, a kind of Respect in fashion among the *Eastern* Courtiers.

Ver. 24, 25. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.] He brings in *Jerusalem* suspecting the Truth of these strange Things, and doubting of the Possibility of them upon the Account of the Strength of the *Babylonian* Empire, and the Right they had to their lawful Captives: to which he answers, Tho' the *Chaldeans* are a Nation strong and powerful, yet shall ye be deliver'd out of their Hands, for I the Lord of Hosts will contend with them, I will oppose my Strength to theirs, and then think which is most likely to prevail.

Ver. 26. And I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy saviour and thy redeemer the mighty One of *Jacob*.] I will cause



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them to destroy one another, and shed one anothers Blood with the same Eagerness as half-starv'd Wretches fall on a well-furnish'd Table; and *Xenophon* reports that many of the *Chaldeans* fell off from *Baltazar* their King, and join'd themselves to *Cyrus*, who were the most forward of all in surprizing the City, and shew'd the *Persians* the way to the King's Palace, where they slew him and all his Attendants.

## The ARGUMENT of Chapter L.

The Prophet encourages the Captives, by assuring them whatever melancholy Reflections they might make on their present Condition, they had no reason to despair, since God had not entirely cast them off, nor made over his Right and Title to them to the Babylonians, therefore they need not to fear but in his good Time he would assert his own Right, and set them at Liberty, especially if they consider'd that he wanted not Power to maintain his Title and recover his own; then the Prophet asserts the Authority of his Mission, to let them know what he said to them relating to their Deliverance was not the groundless Suggestions of a rambling Head or warm Imagination, but the Dictate of the Spirit of God, in Obedience to which, tho' he had met with many Affronts already, he was resolv'd to go on with Constancy, to tell them of their Sins, and the fatal Consequences of them, concluding with Advice to the faithful Servants of God, and a severe Threatning against the refractory Sinners.

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L.

## C H A P. L.

Verse 1. **T**HUS saith the Lord, Where is the bill of your mothers divorcement whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold your selves, and for your transgressions is your mother put away.] Jerusalem complain'd at the 14th Verse of the former Chapter that God had forsaken her, and therefore she despair'd of ever gaining his Love again, to which the Prophet at the 15th Verse answerd, That God lov'd her so affectionately that he could not

not forsake or forget her entirely; here he prosecutes the same Subject: If I have forsaken her, and quite cast her off, as ye imagine, ye desponding Captives, *Shew me the Bill of Divorce*, produce that undeniable Proof of my having rejected her, this I know ye can never do, therefore she remains my Spouse still, and I will return to her again, and shew her the same Affection as before, which I could not do had I once given her a Bill of Divorce, and quite discarded her; this was unlawful by God's own Institution, and therefore, to keep up their Spirits, he lets them know, that tho' God suffer'd them to be afflicted for a while, he had still a *Propriety* in them and an Affection for them; and as it was not lawful for any one to remarry a Wife solemnly repudiated after a Bill of Divorcement taken out, so neither could a Father pretend to any Right in his Children, if he had fairly sold them, as under the Law they might; therefore he demands of them also, *Which of my Creditors is it to which I have sold you?* meaning that he never had been yet reduc'd to the Necessity of parting with his Children to pay his Debts, and therefore if they were lost accidentally, or by Violence taken away, he had still a Right to them, and might recover them wherever he found them; by which he gives them to know, that tho' they were at present in Bonds, under the Command of *Chaldean Masters*, still they were God's *Propriety*, and he would take an Opportunity to reclaim them.

Ver. 2. *Wherefore when I came was there no man? when I called was there none to answer? Is my hand shortned at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.*]

The Prophet here reckons one of the Causes of their Captivity the Contempt of God's Messengers; as if he had said, Ye sold your selves to the *Chaldeans* by continuing obstinately in your Sins, for when I came unto you by my Prophets there was no Body took any notice of what they said, they endeavour'd to reform you by good Instructions and severe Threatnings, but all to no purpose, Sin had got the Ascendant over you, and there was not a Man that could be prevail'd upon to hearken to their Admonitions.

The Verses are not rightly distinguish'd by the *Massoreths*,



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which makes some Confusion here, but all would appear plain and coherent if the beginning of the second Verse thus translated, *For when I came unto you there was no Man regarded me, when I call'd there was none would answer,* were either added to the first Verse, or with the latter part of that made up a distinct Verse by it self, and the next to begin with these Words, *Is my hand shorten'd at all, that it cannot redeem? or have I no power to deliver?* As much as ever I had, for still I am able, as I did formerly, to dry up the Sea by a Word speaking, and make Rivers flow where there were none before; I can cause the Waters of the Ocean to fail, and make the Fish pine away and die for want of their natural Element.

Ver. 3. *I clothe the heavens with blackness, and I make sack-cloth their covering.*] This gives a great Idea of God's Power; tho' the Sun shines so bright that no mortal Eye can sted-dily behold its Lustre, I can at Pleasure send a thick Cloud and intercept his Rays, and make the Heavens appear as if they had put on Mourning.

Ver. 4. *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned.*] Grotius thinks *Leshon Limmudim* may be better translated *Lingua aliis instituendis idonea*, tho' according to our Translation *Isaiah* may justly ascribe the Character of *Learned* to himself, his Stile being of all the Prophets more pure and elegant, and his Conceptions uncommon and magnificent; the generality of Interpreters understand this of *Christ*, and it is true that several of the Expressions are suitable to his Character, but it by no means follows because they are capable of such a Sense they must be understood in no other; and *Sanctus* is so far convinc'd of this, that here, as well as in the foregoing Chapter, he gives a double Interpretation, one of the *Prophet*, and the other of *Christ*; God, says the Prophet, has enabled me to speak comfortable Things to my *Captive Brethren*, to tell them they shall be redeem'd, and by that means to be instrumental in keeping up their Spirits under their heavy Afflictions; *he wakens me Morning by Morning*, to this End he gives me frequent Revelations of his kind Purposes toward them, every Day as it were raising me out of my Sleep

Sleep by an instructive Dream or Vision, as careful Tutors rouse their drowsy Pupils, and call them to their Business.

Ver. 5. *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.*] To open the ear signifies to speak to one, from the Effect the Voice has on the Ear, thro' which it opens it self a Passage to the common *Sensorium*: the Lord hath spoken to me, and commanded me to reveal his Will to my Brethren, which I was not in the least backward to perform.

Ver. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*] We have too little of the History of those early times, to find these particulars verif'd in the usage the Prophet met with: that he was ridicul'd and affronted he frequently complains, and they which mock and expose a Man usually clap him on the Back, which perhaps he means by giving his back to the smiters: And to pluck off the hair of the Beard, was as high an affront as could be put on any one, as appears by David's resentment of the same ill usage, on the Persons of his Ambassadors, for which he proclaim'd War against the Ammonites: And we read that Alexander took such care, that his Soldiers should not run the risque of so disgraceful a treatment, that he always made them shave before a Battle.

2 Sam. 10. 4.

7. *For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.*] Forerim thinks it should be render'd like Steel, but the generality agree with our Translators: Which soever be the meaning of Callamish in the Original, the Sense of the Phrase is this, I will make my Face as incapable of blushing, as it would be were it of Flint or Steel, through which the Blood would not be able to find any passage, nor discover it self by its colour through the solid Superficies.

Ver. 8, 9. *He is near that justifieth me, who will contend wit hme? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me, who is he that shall condemn me? lo, they all shall wax old as a garment: the moth shall eat them up.*] As if he had said, Tho' by

holdly  
he speaks  
to recover your Health



## Chapter

L

boldly rebuking your Vices I provoke your displeasure, I value it not: For God will protect me, and justify me, by bringing all these things to pass which I foretel. Who is there then that will contend with me? Let us appear before that Impartial Judge, and I fear not losing my Cause. Behold God is on my side, and what Man dare condemn me? None but the wicked will do it, and they I know will soon be gone: *Do they all shall wax old as does a garment, they shall all be destroy'd.*

Ver. 10. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.* Having from the 5th to the end of the 9th Verse, asserted the Authority of his Commission, and vindicated himself from Contempt, he here begins to comfort those who should continue obedient to God. Who is there among you, that in the midst of an Idolatrous Nation, keeps him stedfast to God? who obeys the Voice of his Prophets, tho' in the midst of afflictions? which he means by *walking in darkness, and having no light*: Let such repose their confidence in God, and he will deliver them at last.

Ver. 11. *Behold, all ye that kindle a fire, that compass your selves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.* To understand the meaning of this Verse, it is necessary to observe the *Antithesis* which the Prophet makes between the *Light of God*, and the *Light of Men*. In the foregoing Verse he promises, that the faithful should be deliver'd from the gloomy State of *Captivity* into the glorious *Light of Liberty*, which to them should be like the unconfin'd enjoyment of the cheerful Sun, to one who along while had been buried in a close Dungeon. But the wicked kindle a Fire of their own, seek comfort among themselves, without having any recourse to God in their distress: But *this Fire* he tells them should be so far from warming them, or giving them any refreshment, that it should consume them. *This ye shall have of my hand*, this ye may assure your selves of upon my Word, *Ye shall lie down in sorrow*, and never be able to recover your Health; he speaks  
of

of them as if they were to be confin'd to their Beds, by some painful Disease under which they should pine away, without any hopes of recovery: And must be understood of those wicked Jews, who died in Captivity.

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The ARGUMENT of Chapter LI.

The Prophet speaks in the Person of God to the Jewish Captives, bids them not be cast down at the thoughts of their decreasing Numbers, since if they were fewer he could restore them to their Ancient Grandeur, as he rais'd them at first from a very unpromising beginning to vie with the Stars for Number. And he assures them as he had promis'd to deliver them, it was not in his Nature to change his Mind, or be worse than his Word. Then in a lofty Strain he recollects the great performances of God in former Ages; and from thence infers the certainty of that Redemption so often promis'd: Then He directs himself to Jerusalem, and describes Her as having drunk off the Cup of God's Anger, and promises to take the ungrateful Cup out of her Hands; fill it up with the same bitter Ingredients, and cause it to be drunk in the same manner, and with the same dreadful consequences, by her Oppressors.

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Verse 1. **H**Earken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.] He speaks to those Captives, who remain'd faithful to God, in fluctuating hopes of a speedy Deliverance, who considering the Numbers which were every Year carry'd off by natural Deaths, and the barbarous Treatment of their Oppressors, could not but now and then reflect with Chagrin on their decreasing Tribes, and be apt to fancy it almost impossible to be restor'd to their former populousness; he therefore puts them in Mind of their Original, which was far more unpromising than the Condition they were now in.

Ver.



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Ver. 2. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him.] As if he had said, Fear not because you see a sensible decrease of your Numbers, consider the Head of your Nation Abraham, out of whose Loins I brought you forth, and made you a People as numerous as the Stars of Heaven, when to outward appearance, and according to the common Course of Nature, there was no probability of his having any Children at all.

Ver. 3. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.] Since God was able to raise out of Abraham, old and decrepit as he was, so populous a Nation, fear not but he can do the same again: Fear not, I say, and be not dejected, For God will certainly comfort Zion, he will comfort all her waste places, by restoring their inhabitants to them, and building them up as before; he will make her which for many Years has been like a barren uncultivated Heath, like a beautiful Paradise, that curious Garden of the Lords own planting; and when the happy Captives are return'd, nothing but loud Acclamations of Joy shall be heard in her Streets. Here, says Sanctius, it is doubtful whether the Prophet speaks of the Earthly or Heavenly Jerusalem. St. Thomas understands it of the Earthly. Hugo subscribes the same Opinion, neither is Pintus at all averse to it. All the rest of Interpreters understand it of the Church; nevertheless I think it not improbable that the Prophet may mean Jerusalem, restor'd to her Splendor after the Babylonian Captivity. Thus he, but I see no reason why he might not be very sure, that the Prophet cannot be understood otherwise, since the Heavenly Jerusalem cannot with any propriety be said to have her waste places comforted.

Ver. 4. Harken unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.] Torah, which we Translate Law, signifies Instruction in general; and the Hebrew Phrase here is of the same import, as Documenta dare of the Latins: Harken unto me my People, for

for I will make the *Chaldeans* sensible that I am God, the just Judgments which I will inflict on them, shall be a Light to the People, by which they shall be brought to acknowledge me the only true God.

Ver. 5. *My righteousness is near : my salvation is gone forth, and mine arms shall judge the people : the isles shall wait upon me, and on mine arm shall they trust.*] That is, the time approaches wherein I will make good my Promise to you ; *My Salvation*, that is, my saving Power, shall go forth, and be exerted in redeeming you out of the Hands of the *Babylonians*, and I will punish and smite the Nations, which afflicted my Servants. *The isles shall wait on me*, that is, the Heathen when they shall behold this dazzling instance of Omnipotence, shall know that I am God, forsake their Idols and wait upon me for Salvation in their distress.

Ver. 6. *Lift up your eyes to the heavens, and look upon the earth beneath : for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but my salvation shall be for ever, and my righteousness shall not be abolished.*] The same in lofty Terms, which in other places is express'd in a more humble Style, *Heaven and Earth shall pass away, but my word shall not pass away.*

Ver. 7, 8. *Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wooll : but my righteousness shall be for ever, and my salvation from generation to generation.*] Believe what I say, ye faithful Captives, who know the way of Righteousness ; how to please me, who retain a reverence for my Laws, be not afraid of the disgraceful treatment, and vile reproaches that insulting Conquerors will treat you with : For after they have plagu'd you for a while they themselves shall be destroy'd ; but my *Salvation*, my saving Power, will never fail, nor my faithfulness. He leaves them to draw the Conclusion, therefore ye shall be deliver'd.

Ver. 9. *Awake, awake, put on strength, O arm of the Lord ; awake as in the antient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon ?]*

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dragon ?]



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*dragon?*] Here is a noble mixture of lively Figures; the Prophet first addressing himself to the Lord, as if he were fast asleep, tired with fatigue and labour, then painting Him in a Martial posture, dressing himself in Arms, and putting on his Accoutrements; then raising his courage by a narration of his former valorous performances, *Art not Thou that Arm which cut off the Egyptian Rahab*, when with all the strength of his Kingdom he pursued the naked *Israelites*, to the further banks of the *Red-sea*? Certainly thou art the same, not at all decay'd in Strength, but able to do as much for thy People now, as for their Fathers then. *Rahab* signifies a proud Tyrant, and is almost appropriated to the Kings of Egypt, and *Pharaoh* is called a *Dragon*, *accommodatè ad Naturam regionis*, the Land of Egypt abounding with those sort of Animals.

Ver. 10. *Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?*] Art not thou the same Arm which dried up the *Red-sea*, made all the Water in that deep Channel disappear, that made the depths of the Sea a path for the Ransom'd of the Lord to pass over?

Ver. 11. *Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.*] That is, therefore since thou hast done such great things, and art still able to do the same or greater, my People shall be again redeem'd, and shall return to their own Country, Crowns of never fading Flowers shall adorn the returning Captives, and everlasting Joy shall be upon their Heads. The Expressions are very Poetical and Figurative, taken from the Custom observ'd in those days, of adorning the Head, to shew the inward Joy and lightness of the Heart.

Ver. 12, 13. *I, even I am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass? And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?*] As if

if he had said, I the God of *Israel* am he that will comfort you; why then do ye so much forget your selves, and the Relation ye bear to me, as to be afraid of being quite destroy'd by the *Babylonians*? who are but Men, and may be cut off in a moment. *As if he were ready to destroy,* as if it was in his Power to cut you off, whom I have decreed to preserve: And where is the fury of the Oppressor? He speaks as if the *Babylonians* were destroy'd, and his People already at Liberty.

Ver. 14. *The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.]* This Verse may be thus render'd, God will make haste to set the Prison-doors open to the Exiles, they shall not die in the Pit, nor shall their Bread fail them; or, as Mr. Le Maitre de Saci renders it, *Celui qui vient ouvrir les prisons arrivera bien-tot: Il ne laissera point mourir ses serviteurs.* My People, who at present are confin'd in Prisons and working Houses, shall be speedily set at liberty: Nor shall they perish in their confinements for want of sustenance, nor shall they want conveniencies on the Road.

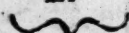
Hugo,  
Pagnin.

Ver. 15. *But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name.]* This is generally referr'd to God's dividing the Red-sea, and making the Waters stand on an heap on each side, while his People pass'd through: But I no where find, says Gataker, that *Ragang* signifies to divide, which carrying with it a notion of Quietness or Rest, he thinks it may be render'd, *I the Lord thy God am he that still the Sea, when the waves thereof roar.*

Ver. 16. *And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.]* I concur with (a) those who take this whole passage as spoken to *Isaiah*, thereby to assure the Jews of the undoubted performance of the things foretold by him, as coming from God himself, who is able to effect them: I have reveal'd to thee, O *Isaiah*, the particular Circumstances of the Captivity and Redemption of my People, and have protected thee from all danger to which thou hast been expos'd in the Course of thy Ministry, that I may give my People full assurance by

(a) Thomas,  
Hugo, Montanus, Grotius.



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thee, of being restor'd to their own Country, which after so many Years Afflictions, would make it seem to them as if they were Translated into another World. The Expressions in the Original are very peculiar to that Language: *I covered thee in the shadow of mine Hand*, that thou mightest assure my People, that *I will plant the Heavens* and lay the foundations of the Earth; that is, that I will restore them to so happy a Condition, that it shall seem as if they breath'd in a new-created Air, as if the Heaven and Earth were chang'd for the better, as well as their Circumstances: This is plain and natural, offers no violence to the Words, as their Expositions do, who suppose Christ speaks to his (a) Apostles, or God the (b) Father to his Son.

(a) Cyril,  
*Sanctus.*

(b) Hieronymus,  
Forerius  
Tirinus, Meno-  
chius.

Ver. 17. 18. *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up.]* This plainly shews the Prophet is to be understood of their deliverance out of Captivity, he speaks to them as if they were in the Hands of their Oppressors, and were grown stupid and insensible by the length and sharpness of their Sufferings. *Awake, awake, raise up your Heads ye drowsy Captives!* And he sets forth God like a *Physician*, mixing a bitter Potion for *Jerusalem*, putting as it were into One Cup all the Anger he had conceiv'd against Her, and standing by to see her take it off, that not a drop should be spilt, or any of the nauseous settlings left behind: A *Potion* so strong that it made her tremble every Limb of her, and so giddy that she stood in need of one to lead her: But such were her Misfortunes, that none of her Inhabitants were able to support her; by all which the Prophet means, that her Afflictions should be so great as to turn her Brain, and make her sink under the load of them.

Ver. 19. *These two things are come unto thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? What these two Calamities were is not distinctly deliver'd by the Prophet.*

Prophet. Some think the four Terms *Vastitas*, *contritio*, *Fames* & *Gladius*, are to be reckon'd one, and *Quis Con-  
dolebit* the other: *Without* they should be surrounded with all sorts of Calamities, and have *no comfort* within among themselves; but (a) others reconcile the matter by referring *Famine*, and the *Sword* as *one Calamity* which beset the Citizens, and *desolation* and *destruction* as the other which beset the City.

(a) Forerius;  
Menochius.

Ver. 20. *Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.*] Here he speaks of the destruction of Jerusalem, as of a thing already pass'd: Thy Inhabitants fainted for want of Spirits, and were no longer able to resist the too powerful Chaldeans; they fell here and there in the Streets, and lay weltering in their own Blood, struggling in vain for Life like a wild Bull in the toil, full of the fury of the Lord, and the rebuke of their God, unable to bear up against their Enemies, assisted by their angry Maker.

Ver. 21, 22, 23. *Therefore hear now this, thou afflicted, and drunken, but not with wine. Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.*] The Context requires that *Laken* should be render'd *Notwithstanding*, or *Although*: Notwithstanding this forlorn condition, to which thou art or should be reduc'd. Behold I will take out of thine Hand, this Cup of mine Anger which has put thee into so great disorder, which thou shalt no more taste of these many Years: And I will put it into the Hand of them that afflict thee, thy Babylonian Oppressors, who have said to thy Soul, that is, to thee O Jerusalem, bow down that we may go over. Who have trodden thee down and trampled thee under Feet, alluding to the insolent Custom of the Eastern Monarchs, who in the height of their exultation for a Victory would call for some of the best of their Prisoners, and tread upon their Necks, or walk over them.

*Joshua 10. 24.*

The



## The ARGUMENT of Chapter LII.

*He promises Liberty to the Jewish Captives, and bids them change their servile Rags for gay Apparel, such as was suitable to the joyful Occasion; then he describes the Watchmen of Jerusalem looking out from some high Station, and rejoicing at the pleasing Sight of the returning Exiles; at the 11th Verse he speaks to them as if he saw them still in Babylon making unnecessary Delays, and quickens their Departure, advising those whose Business it was to carry back the Vessels of the Temple to purify themselves, having convers'd so long with the polluted Heathen, promising them Time enough to perform the Ceremonies usual on such Occasions, since God design'd to bring them forth in Triumph leisurely, not in the Hurry of a Flight, as their Fathers came out of Egypt; the Three last Verses of this and the following Chapter making one entire Prophecy relating to the humble State of the Messiah, should be join'd together and make the 53d Chapter.*

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## C H A P. LII.

Verse 1, 2.

**A** Wake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem the holy city: for henceforth there shall no more come into thee the uncircumcised, and the unclean. Shake thy self from the dust: arise and sit down, O Jerusalem: loose thy self from the bands of thy neck, O captive daughter of Zion.] He speaks of Jerusalem as of a Woman, and according to the Custom of Women, who vary their Dressing with the Seasons of Joy and Sorrow, go cover'd with homely Garments in Times of solemn Mourning, but set themselves out with all imaginable Gaiety upon any joyful Account; this the Prophet advises Jerusalem to do, because her God had not only set her at Liberty, but was resolv'd to defend her for the future, and not suffer the uncircumcis'd Babylonians, or any other Heathen Nation, to tread down her beautiful Palaces; but did not Antiochus ransack Jerusalem, and Titus utterly destroy it? To which may be answer'd, That such Promises are not made without some tacit Condition; if the Jews had

Marlorat.

had kept God's Commandments he would have defended them against both. (a) *Sed huic objectioni respondet satis Hebraici Idiomatis consuetudo qua id quod post longum tempus venturum est non ultra aut nunquam esse futurum affirmat.* By loosing the Bands of thy Neck the Prophet seems to intimate that they wore Chains round their Necks, in Token of Slavery, as our Negroes do Collars at this Day, or that they were chain'd together, or to some Post, to prevent their escaping, by Chains fix'd to their Necks.

Ver. 3. *For thus saith the Lord, Ye have sold your selves for nought: and ye shall be redeemed without money.* I may justly rescue you out of the Hands of your Oppressors, since I never made over my Right in you to them, I never sold you, only permitted them to sieze on you by Violence; therefore I have a just Claim to you, and there is no Reason but that you should be restor'd to me without any Ransom.

Ver. 4, 5. *For thus saith the Lord God, My people went down aforesime into Egypt to sojourn there, and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed.* Some think by the Assyrian the Prophet means Salmanasar, (b) others Tiglath Pileser, or Sennacherib, (c) others Pharaoh; (d) but the Difficulty of this obscure Verse vanishes by supplying a few Words, *My People went down aforesime into Egypt to sojourn there, and the Egyptians grievously afflicted them, but I deliver'd them out of their Hands; the Assyrians also often oppress'd them without a Cause, but I appear'd in their Defence: Now therefore what have I here? What do I do here at Jerusalem while my People are in Babylon? Or What to me here? What do I get by this present Oppression of my People, that I do not deliver them, as in former Times? Or, as Grotius turns it, Thus far I have suffer'd the Enemies of my People to insult over them, but must I bear this also, look on their Captivity with Patience, and see them treated inhumanly by a blaspheming idolatrous Nation?*

Ver. 6. *Therefore my people shall know my name: therefore they shall know in that day, that I am he that doth speak, behold,*

Chapter  
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(a) Sanctius,  
Lyranus,  
ad c. 1.

(b) Adamus  
Sasbout.  
(c) Hieronym.  
Vatablus,  
Arias Montan.  
Leo, Castrim.  
(d) Forerius.



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it is I.] He gives the Reason why he was resolv'd to deliver his People; therefore because as long as the *Babylonians* had them in their Power the *Name of God* was continually blasphem'd, that is, says *Sanctius*, the *Chaldeans* did the same as *Sennacherib* when he blasphem'd against God, they upbraided the *Jews* every Moment with the Impotence of the God they worshipp'd, that the Gods of their Country were stronger than he, else he would have protected them then or deliver'd them since; this Argument of their Success they would be often using to bring over the *Jews* to their idolatrous Worship, and this was the Scandal God was resolv'd to bear no longer, but make them know his Name, that is, be sensible of his Power.

Ver. 7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth?*] The Prophet, to shew the Certainty of their Restoration, speaks as if he saw them at a distance returning to *Judea*, and heard the joyful Forerunners declare the glad Tidings to *Jerusalem*, that her Sons, whom she had so long miss'd, were just approaching, as if he heard them sing *God reigneth*, he has conquer'd his Enemies, destroy'd *Babylon*, deliver'd his People, and shewn that he alone reigns in all the Kingdoms of the Earth.

Ver. 8. *Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.*] He represents the Watchmen discovering them, and giving notice of their coming to *Jerusalem*, and the News he tells them may be depended on, because they do not rely on uncertain Rumors, or the Conjectures of those who fancy they see them coming, but on a nearer View may find themselves mistaken, but they shall be sure of it, as those who have a clear distinct View of what they look on; *Eye to Eye they shall see them*, so near as to exclude any Possibility of a Mistake.

Ver. 9. *Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.*] He calls on the desolate Places, which now for 70 Years had been forsaken of their Inhabitants, to rejoice at their Return, as if they were pleas'd to find their

their old Masters again in Possession of them, and sensible of their Deliverance.

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Ver. 10. *The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*] That is, God by redeeming his People has given as great a Proof of his irresistible Power to all the World, as a Man does of his Personal Strength, when he pulls off his Cloaths and discovers a large Arm, with swinging Bones and strong Muscles.

Ver. 11. *Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.*] He calls on them to depart out of *Babylon*, and the Dominions belonging to it, and bids them prepare to cleanse themselves from all those illegal Pollutions they must have contracted among their *Pagan* Masters, those especially who were to carry the Vessels of the Lord, meaning the *Levites*; the holy Vessels of the Sanctuary were carry'd to *Babylon* by *Nebuzaradan*, and there continu'd till *Cyrus* restor'd them to their proper Owners, for the Uses they were at first design'd.

Ver. 12. *For ye shall not go out with haste, nor go by flight: for the Lord will go before you: and the God of Israel will be your reward.*] Ye shall have Time enough to prepare for your Journey, and purify your selves, if you need, for ye shall not be hurry'd away on the sudden, as your Fathers were out of *Egypt*; no Enemies shall pursue you in the Rear or oppose you in the Front, for God will be at the Head of you, and God shall bring up your Rear also.

Ver. 13. *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*] Here some begin the 53d Chapter, and *Salmeron* says it is so divided in some Copies which he had seen; the Subject is new, and has nothing *quod Babylonium olet*, according to the Expression of *Sanctius*, and is to be literally understood of the *Messiah*, as all Expositors I have met with agree, except *Grotius*, who thinks the Words may in the first lower Sense of them be understood of *Jeremiah* the Prophet, consider'd as a Type of *Christ*; I shall therefore add both Expositions, not because I am any way inclin'd to think the Prophet foretold the Sufferings of his Brother Prophet, but because the Violence which is offer'd by one to the Words will set

B b b

off



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Cataker.

Tirinus.

Jerem. 40. 4.

Biblia Max.

off the more natural Application of the other; *Behold, my servant shall deal prudently, Jashkil intelliget*, that is, shall so understand my Will, as to perform it; or, according to the other Signification of the Word, he shall prosper, he shall succeed in the great Undertaking of Man's Redemption; according to *Grotius, Behold, my servant Jeremiah shall know* all these Things by clear Revelation, he shall be thoroughly acquainted with God's Purpose of restoring his People to their own Land: *He shall be exalted and extolPd, and be very high*, divers Expressions to represent in part the transcendent and unexpressible Advancement of Christ in regard of his *Human Nature* assum'd by the Deity: But this was in my Opinion rather a Debasement to him, and is so represented in the *New Testament*, therefore (a) others understand the Words of his Exaltation to Heaven; *Grotius*, he shall be in great Honour and Reputation among the *Babylonians*, they shall look upon him as a Person of extraordinary Merit, and for a time treat him accordingly.

Ver. 14. *As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men)*. This Verse, I think, may be more clearly render'd, as it is in the *Port Royal Translation*, *Comme vous avez ete l'etonnement de plusieurs par votre desolation. Il paroitra aussi sans gloire devant les Hommes, & dans une forme meprisable aux yeux des Enfans des Hommes*. Or thus, *As many as were astonished at thee*, at the mean Figure he made, for he appear'd before Men without Glory, and in a Form altogether despicable in the Eyes of the Sons of Men: He changes the *Person*, which obscures the Sense, and speaks as if the *Messiah* had already appear'd; but the Words should be render'd *futurely*, and the *Person* either both in the *Second* or in the *Third*: As many shall be astonish'd at him, for he shall appear before Men without Glory, and in a Form despicable in the Eyes of the Sons of Men. There is a great variety of other Translations, but this I think best agrees with the Words, and is so suitable to the mean appearance of our Saviour among Men, that I need not be at the trouble to point out the obvious agreement; *Grotius* refers the Words to the great alterations the hardships which the Prophet *Jeremiah* met with in *Captivity* made in his Countenance,

tenance, how wan and ghastly his Looks were by long confinement.

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Ver. 15. *So shall he sprinkle many Nations, the Kings shall shut their mouths at him: for that which had not been told them, shall they see; and that which they had not heard, shall they consider.*] So shall he sprinkle many Nations, that is, his Doctrine shall be propagated in many Nations, and the Inhabitants become a pure People, holy and acceptable to the Lord, as by the sprinkling of the People with the Blood of the Sacrifice, all their Pollutions were wash'd away. *Kings shall shut their mouths at him* and reverence him, and submit to the Laws he prescribes them, verify'd in Constantine, and the rest of the Christian Princes since his time: *And they who had never seen or heard any thing of him before, that is, the Gentiles, shall consider his Heavenly Doctrine, and shall be converted unto it.* Grotius of Jeremiah, he shall convert many of the Heathen, among whom he convers'd from Idolatry to the Worship of the true God: The Princes of Babylon, shall have an awful regard for him, keep silence as it were in his Presence, as Men are us'd to do in the presence of those they highly esteem: Because they shall be convinc'd he foretold their destruction, which none of their Diviners could inform them of, and they shall see it come to pass exactly as he foretold.

Heb. 9. 13:

### The ARGUMENT of Chapter LIII.

*This Chapter is to be understood solely of Christ, as all Interpreters agree, even (a) those who have all along understood the foregoing Chapters of Cyrus, and the Captivity; and Grotius, as far as I can find, stands single in referring it to the Prophet Jeremiah. His Interpretation I have added purely to set off that which I esteem the true one: In which the Reader will find the Words taken in their own natural signification, but in the other strangely wrested. Lyranius owns the Ancient Jews understood it of the Messiah, and the Chaldeæ Paraphrast expressly names him: Supposing then this Chapter, to begin at the 13th Verse of the former, the Prophet*

(a) Hugo,  
Thomas.

Bbb 2

begins



*begins a new Subject and describes the mean Appearance, the Life, the Death, the Burial of the Messiah so exactly that as A Lapide says, this Chapter may justly challenge for its Title, The Passion of Jesus Christ according to Isaiah.*

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C H A P. LIII.

Verse 1. **W**HO hath believed our report? and to whom is the arm of the Lord revealed? That is, How few are they who will believe the Gospel, when preach'd to them? Who will believe and sincerely embrace the glad Tidings of Salvation we publish to the World? He speaks in the Person of Christ and his Apostles, foreseeing how ineffectual their Preaching was like to prove, how insensible the greatest part of the Jewish Nation would be of the mighty Power of God, working and manifesting it self in Christ. Grotius thinks the Prophet speaks in his own Person, as if he had said, Tho' I tell them over and over again, of the Captivity and their Deliverance out of it, they will neither believe one nor other.

Ver. 2. *For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.* He gives the reason why so few of the Jews should entertain Christ the Messiah, because of his mean Appearance, which he describes under the Metaphor of a sorry Plant or of a Sprig shooting out with great difficulty out of the Root of a decay'd sapless Tree in a poor barren Ground, and therefore very unlikely to make any figure, or thrive and look well: *He hath no form or comeliness*, that is, He shall be void of all shew and lustre, without any pompous retinue to draw the Eyes of People, and ingage their Affections to him. Grotius, when they are in the Hands of their Oppressors, they will not believe the glad tidings of their Redemption Preach'd by Jeremiah, because of his mean outward circumstances, who being bred up in obscurity in a small Village, shall want authority to give weight to his Words. We see nothing (they will say) which should incline us to believe what he says, nor can we imagine if God design'd

sign'd to do such things for us, he would reveal his Designs to a Person of so unpromising a look.

Ver. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*]

I need not mention the base treatment our Saviour met with from his Country-men, every Christian is acquainted enough with this, as well as the particulars of his Sufferings: And it cannot be deny'd but Jeremiah might be injuriously us'd by them, and undergo a great deal of Contempt and Ignominy from the Jews, as well as hardships from the Babylonians. But what is this to the Sufferings of the Messiah? How far does the utmost he underwent fall short of this Expression, *viduang koli*; one intimately acquainted with sorrow, as one Friend is with another, one who has try'd every sort of it, and felt the most exquisite anguish; as our Saviour did in the Garden, and on the Cross. *We hid as it were our Faces from him: Kemaster Panim mimmennu*; He was as one from whom the People turn their Heads, as they are apt to do when they behold any thing they loath and abhor; by which Expression the Prophet design'd to give an Idea of the lowness of the Condition in which the Messiah should appear, so far from attracting the Eyes of the multitude by a glittering outside, which he could have easily commanded, that they could not endure to look upon him: Which is not applicable to Jeremiah, for whatever condition he was in, in all probability the greatest part of the Captives were in a worse, and had no reason to despise him.

Ver. 4. *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*]

The Application of this to our Saviour is so obvious that every Christian Reader cannot fail to make it, as soon as he reads the Words: Which Grotius thinks will admit of a Sense applicable to the Prophet Jeremiah: *A Man of sorrow he is*, but our Sins have brought upon him all his Misfortunes, the grief he bears is ours, due to us, which we might have prevented by hearkning to his Instructions: Which I think is very unnatural. Yet did we esteem him smitten, stricken of God and afflicted, that

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is, we saw his Sufferings, and without considering his Innocence, concluded he was punish'd by God for some heinous Sins of his own; Heaven we thought was justly incens'd against him, and his Afflictions we esteem'd the just reward of his Crimes: We thought (says *Grotius*) the Prophet was justly cast into Prison, that God punish'd him as a vile Malefactor, a lying Prophet, and an Enemy to his Country, against which he was always denouncing some Judgment, or other.

Ver. 5. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*] But we were greatly mistaken in our rash Judgment of his Sufferings, for he was wounded for our Transgressions; so the LXX and the *Vulgate* render *Mecholel*, from the Root *Chalal confodere*, from whence *Chalal*, a dead Carcase, and *Chalil*, a Pipe, because of the Perforation thereof; and in this Sense of the Word there is no Pretence of applying it to the Prophet; there is another Signification of the Word, as it is render'd by an ancient Interpreter of the Circumcision, he was polluted, βεβηλωμένος, as *Christ* really was, ὅτε γέγονεν ὑπὲρ ἡμῶν κατάρα, hanging on the cursed Tree, and thus the *Chaldee Paraphrast* also renders the Word, tho' he refers it to the Temple, *Ipsē autem edificabit Templum propter defectiones nostras pollutum*; from whence we may remark by the by, that this Place in the Paraphrast has been interpolated by the *Jews* by the Addition of these Two Words, *edificabit Templum*; or if that be the genuine reading, it's plain the Author of the Paraphrase did not live before the Time of our Saviour, but after the Destruction of the second Temple, for there is not the least Probability that he should speak of the first Temple, which was rebuilt long before the suppos'd Age of *Jonathan*. Others derive the Word from *Choul*, to be in pain, or tormented, and *Grotius* renders it by *male tractatus*, in which Sense it may be referr'd to the Prophet *Jeremiah*, whose Sufferings in Captivity were entirely owing to the National Sins of the *Jews*; but supposing this and most of the other Expressions were really applicable to the Case of that Prophet, if there were but one which could not be apply'd to him, I think that one alone would be sufficient to explode such an Interpretation, and

Aquila.

Capell.

and make one look out for some Person in whom all would fairly agree; and this I take to be the Case here, some of the Characters may possibly be understood in a figurative Sense of *Jeremiah*, but all cannot; and every one of them agree in the proper Signification of them with our *Saviour* so exactly, that it would almost make one suspect that the Prophet had read his History, if we were not very well assur'd of the Impossibility of any such thing. Now that some of these Characters cannot be fulfill'd in *Jeremiah* is plain from what follows, *The Chastisement of our Peace was upon him, and by his Stripes we are heal'd*; which understood of our *Saviour* is plain and easy, he was chastis'd to procure our Peace with God, and we were recover'd of our Spiritual Sickness by his Sufferings; the Words are plainly *Metaphorical*, and represent Mankind as languishing under their Sins, sick and uneasy under the galling Load of them, of all which they were eas'd by the Death of *Christ*; but how were the *Jews* heal'd by the Stripes of *Jeremiah*? How was the Chastisement of their Peace upon him? Here that great *Critic* makes such poor Work of it, that I am almost ashamed to transcribe his Exposition, *The Chastisement of our Peace was upon him*, that is, he gave us such Instructions, in observing of which we should have been happy, & *livore ejus i. e. patientia nos sanati fuissetmus*, and should have been freed from all our Calamities had we given Credit to his Words, confirm'd by so great Constancy of Mind under all the Injuries and Affronts we put upon him; I cannot see any thing in the *Original* which any way favours this Interpretation, nor is it possible to make Sense of the Words, unless referr'd to our *Saviour Christ*.

Ver. 6. *All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*] Here the Prophet repeats what he had said before concerning *Christ's* Satisfaction under the Similitude of wandering Sheep, we were all wander'd out of the way, following our own Inclinations, and what seem'd good in our own Eyes, and by our Sins had expos'd our selves to the Jaws of that roaring *Lion*, who goes about seeking whom he may devour; but God sent the good Shepherd, who laid down his Life for the wandering Sheep, and all our Transgressions were punish'd in his innocent Person; from the

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Capell.

Time of *Manasses*, says *Grotius*, we have declin'd from the Paths of the Lord, yet did he suffer us to afflict the good Prophet, and made him smart for our Sins.

Ver. 7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* The Words may be better rendred, *It was exacted and he answered for us*: Even the *Jews* themselves allowing that *Nagash* in the Original, signifies to demand rigorously what is due: For thus *Kimhi* very absurdly renders the place, which I only take notice of to shew the signification of the Word, and what stuff he makes of it, by endeavouring to expound it of the *Jews*. *Judeos a Gentibus injuste vexari & opprimi tum in corpore tum in opibus. In opibus quidem durissime ab eis exigendo mutuo datam cum fenore Pecuniam.* But of *Christ* the Sense is plain and easie; the Penalty due to God's Justice for the Sins of Mankind was rigorously demanded by God, and *Christ* answered for us, undertook to undergo those Sufferings which were due to us. He undertook to pay that Debt which we could never have discharg'd, and reconcil'd us by his Sufferings to his angry Father, who must otherwise have satisfy'd his Justice in our Destruction: And in the midst of those heavy Sufferings *He open'd not his mouth, he was brought like a lamb to the slaughter, and as a sheep before his shearers is dumb, so he open'd not his mouth*: which shews the great Patience with which he bore the Punishment of our Sins, without any murmuring at the heavy Hand of God, or any unmanly repining at the difficulty of the Undertaking, without letting fall the least Expression which might discover any Ill Will to his Enemies, who were the Instruments of his Pain. *Grotius* understands this of the Calamities the Prophet underwent, which he did with a Manly Constancy; in which there is nothing extraordinary, since thousands of his *Captive Brethren* did the same.

Ver. 8. *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.* In the History of our Saviour we meet with no mention of his being Imprison'd, but he was seiz'd upon

upon, and was under restraint all Night, they kept him in hold till they brought him to Judgment, which was the next Day; on which they Try'd, Condemn'd, and Executed the Lord of Life: So that by *Notzer* must be understood the *Confinement* he was under during that Night in which he was taken, which is the natural signification of the Word; and by *Mishpat* the *Trial* of him before *Pilate*, from whence he was hurry'd to Execution. And who shall declare his generation? Most of the *Fathers* understand this of the Temporal as well as Eternal Generation of the Son of God; but neither *Dor* in the *Hebrew*, nor *yeved* in the *Greek* are ever found to signify *Generatio seu Actus gignendi vel nascendi*, which if the Prophet had design'd to express, he wou'd have us'd *Moleleth*, which properly denotes it: But *Dor* constantly signifies an *Age* or *long space of time*, so that the Prophet means, *who can declare how long he shall live*, after he has suffer'd a violent Death, and rais'd up himself again to Life, as he shall certainly do? Others refer it to the number of his *Spiritual Off-spring* who should imbrace his Gospel, which should be so numerous, that no calculation could reach it; but *Gataker* prefers to all these the Interpretation of *Grotius*; How wicked must that Generation be, who put to Death the most innocent Person in the World? *Jeremiah* was cast into Prison, and therefore *Grotius* understands this of him, he was deliver'd from Prison, to which he had been Sentenc'd by the King of *Babylon*: Who can declare how Wicked and Malicious the Men of that Generation were?

Capell.

Lyranus.

Ver. 9. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.] This can never in a literal Sense be understood of our Saviour, and if ever a transposition may be allow'd of, I think it is in this Place, *He made him die with the wicked, but his grave was with the rich*; and thus several Interpreters who have render'd, *dedit cum Impiis sepulchrum ejus & cum divite in mortibus ejus*, explain'd themselves, as if *dedit sepulchrum* signify'd no more than *he dy'd*. Christ shall die on Mount Calvary, where only Malefactors us'd to suffer, and shall be buried in the Grave of the rich Counsellor of *Arimathea*. But as

Vatablus.  
Forerius.  
Pagninus.



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Capell.

Procopius.  
Augustin.

Jerem. 26.

*A Lapide* observes, the Original Words will not bear that meaning, *Verum potius dicendum fuisset dedit cum Impiis Mortem ejus & cum Divite sepulchrum ejus.* The Original Words, I own, will not bear that meaning as they stand in our Copies, and therefore I think there is a necessity of allowing, that by mistake of the Transcriber, *Kibro* and *Bemothau* have chang'd Places; because otherwise 'tis impossible to apply it to the circumstances of our Saviour's Passion, who literally died with the wicked, being Crucify'd between two Thieves, and was buried with the Rich in the Sepulchre of *Joseph of Arimathea*, a wealthy Counsellor. To allow a transposition is unavoidable, unless we are resolved to make the Prophet speak absurdly, as most do, who expound the Words as we read them now. *Quantum in Judais fuit sepulchrum Christi dederunt cum Impiis & Latronibus; Impios milites dabit Pilatus ad Sepulturam Christi, scilicet pro custodia sepulchri ejus. Et Caiaphas dabit Divites, i. e. Judaeos qui suis Pecuniis corrumpant milites Pro Morte sua, i. e. ne scilicet fateantur eum a morte resurrexisse:* And the like, which may be met with in most Interpreters. But I think it a great deal more for the Honour of the Scripture, to acknowledge a slip in the Transcriber, than to force the Prophet to talk at that rate. *Grotius* gives this Sense to the Words with respect to *Jeremiah*, They design'd to put him to Death, but those wicked Contrivers of his Death shall be cut off themselves, their Riches shall not redeem them from Death; which is straining the Words with a Wit-ness.

Ver. 10. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.] The Words, *Thou shalt make his soul an offering for sin*, seem to intimate that our Saviour was oblig'd to undergo what he suffer'd for us, by the positive Command of his Father, whereas it was his own voluntary Undertaking; therefore *Capell* takes *Tashim* in the third Person feminine, *Si Anima ejus posuerit sese Victimam pro Peccato*, Tho' he offer himself a Sacrifice for Sin, yet shall he see his Seed, a numerous Progeny of faithful Believers on his Name, and shall prolong his Days to all

all Eternity; the Pleasure of the Lord shall prosper in his Hands; that is, the great Work of Man's Redemption shall be accomplish'd by him, that Work which the Lord delights in, who desires not the death of a Sinner. Thus we see how exactly the Words agree with our Saviour, which Grotius taking *Asham* in another Sense, applies thus to *Jeremiah*; Innocent he was, yet it pleas'd the Lord to bruise him, and put him to Grief; and tho' he suffer'd the Punishment of their Iniquity, yet he shall see his Seed, the Children which he shall beget to the Lord by his Instructions: he shall prolong his Days, that is, live a long time, considering the difficulties and hardships he shall struggle with, and the pleasure of the Lord shall prosper in his hands. This Sense of Punishment (a) *Asham* will bear, but I think not in this place, where the Prophet speaks of laying down Life, or being an expiatory Sacrifice for Sin, which is the proper Import of the Word.

(a) Gouffet.

Ver. 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* That is, he shall enjoy the fruit of his Labour, ducta Metaphora ab Agriculis, says Capel, who after the toil of Plowing and Sowing is over, wait for a while in hope, and then are pleas'd to see the teeming Earth adorn'd with the promising signs of a plentiful Harvest: So shall our Saviour Christ be pleas'd to see so many thousands by his Sufferings sav'd, and think them abundantly recompens'd, tho' the benefit redound to others; by his knowledge shall my righteous Servant justify many, that is, by such a knowledge of him, as is naturally productive of Faith and Obedience, many shall be justify'd, acquitted of the Sins they are guilty of, and might justly be condemn'd for, but shall be pardon'd in consideration of the Sufferings of my righteous innocent Servant; for he shall bear their Iniquities, that is, by bearing the punishment of them he shall quite take away their Guilt; and in this Sense the Son of God alone can be said, to bear Mens Iniquities: But as he who persuades Men to forsake their Sins, may be said to take them away Metaphorically, in this Sense, Grotius understands it of the Prophet *Jeremiah*, and gives the whole Verse this



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turn. He shall live a long while to enjoy the Fruit of his Labour, and be satisfy'd at the sight of it; by that knowledge which he has of God. He shall justify many, that is, he shall by his Example and Instruction prevail on many of the Heathen to turn to the Living God, and take away their Sins by reforming their Manners.

Ver. 12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbred with the transgressors, and he bare the sin of many, and made intercession for transgressors.* The Word which we render to divide signifies to give or bestow, according to which the Sense of the Prophet is, *I will bestow many upon him, or give him many to be his Subjects*; and is equivalent to that of the Psalmist, *I will give him the Heathen for his Inheritance*; and the Words should be render'd, *Therefore I will give him many Nations for his Inheritance*; that is, many shall be converted to his Faith, and become his Inheritance or peculiar People. *And he shall divide the spoil with the strong*; Christ is describ'd in Scripture, says Capel, as General of the Heavenly Host, Ἀρχιεστρατὴς τῆς συνάγωγης οὐρανοῦ, therefore the Prophet here speaks of him, as triumphing over his Enemies, and dividing the spoil among those valiant followers of him, who distinguish'd themselves by their bravery in attacking and repelling the Enemy: So that by *Natzumim* must be understood those stout Soldiers of Christ, who arm'd with the Weapons of their Spiritual Warfare, not only maintain their own ground, but make Satan retire and flee before them. *Therefore he shall divide the spoil with the strong*; that is, therefore God will put it into his Power to recompence his faithful followers, and exalt them to that Place to which his Sufferings exalted him, *because he pour'd out his Soul unto Death*; and this we find in the New Testamet; assign'd as the Reason of his Exaltation: *Because he humbled himself even to the Death of the Cross, therefore God hath highly exalted him, and given him a Name above all Names.* *And he was numb'd with the Transgressors.* There is no Article in the Original, and therefore it may be omitted in the Translation; *he was reckon'd among the Transgressors* and us'd accordingly, being put to Death in the same infamous manner as

Jos. 5. 14.

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as the worst of Criminals us'd to be. *And made intercession for the transgressors*; for those very Transgressors by whom he was put to Death, as he did on the Cross, and as he does still at the right Hand of his *Father*, for all those who have any Interest in him: A plainer description of *Christ* it is not possible for any one to make, who is acquainted with the History of his Sufferings; yet *Grotius* gives the following Interpretation of this Verse, *I will divide him a Portion with many* (as the Original *Rabbin* signifies, not great as in our Translation) that is, the *Chaldeans* shall save the Lives of many Jews, for *Jeremiah's* sake, *He shall divide the spoil with the strong*; and this he actually did, receiving a Present of the Spoils of his *Brethren*, from the Hand of *Nebuzaradan*, who offer'd to give him any part of the Land which he lik'd best. *Because he pour'd out his Soul unto Death*, expos'd himself to the Dangers of Death, by boldly reproving the Vices of his Countrymen. *And was reckon'd with the transgressors*, was us'd as a Criminal, put in Chains and cast into a Dungeon; *He bare the Sins of many*, that is, for the Sins of the People he suffer'd these Afflictions, and *made intercession for the transgressors*, that is, at the very time when he suffer'd at the Hands of his Brethren, he never ceas'd to send up his Prayers to Heaven to implore God's pardon for them. Any one who has any knowledge of the *Hebrew* Language will at first sight discover, what violence is offer'd to the Original Expressions by this Interpretation of *Grotius*, and how exactly every Character here agrees with the circumstances of our Saviour's Death and Passion, in the first literal allow'd Sense of the Words.

*Jerem. 40. 5.*

*Jerem. 26. 8.*

*Jerem. 14. 7.*

The



## The ARGUMENT of Chapter LIV.

(a) Forerius. Some (a) understand this Chapter of the Church Triumphant in Heaven, and (b) others of the Church Militant on Earth; but when they come to explain upon what account either of them is call'd Barren, or in what Sense either of them may be said to be desolate, they give such accounts as can never satisfy any one, who is not ready to swallow every thing without Examination. The Prophet certainly speaks of Jerusalem in Captivity, of whom in every Chapter but the last he has been speaking from the beginning of the 40th Chapter, and Jonathan in his Paraphrase has put in the Name of Jerusalem; Whom the Prophet endeavours to comfort under her affliction by assuring her, that the number of her Children should be greater after the time of her Captivity than before, in confidence of which he advises her to make room for them: At the 5th Verse he calls God her Husband, and tho' he might seem to have forsaken her, yet still he own'd the relation, and would make her amends for the short interval of her affliction, as he calls her 70 Years Captivity, by shewing down Blessings on her for a longer continuance. Then Verse 11th he breaks out into a Compassionate reflection on the greatness of her Sufferings, and promises to restore her to greater Splendor than ever she shin'd with in the height of her Prosperity; and lastly, gives a hint that her malicious Neighbours should endeavour to hinder her Reestablishment, but engages to frustrate all their designs.

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## C H A P. LIV.

Ver. 1. **S**ING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord.] The Sense of the Prophet wou'd be more easily understood, if the Words were Tranlated a little more loosely. Sing, O Jerusalem, who hast now for a while been in the condition of a barren Woman, break forth into singing, and cry aloud, thou that hast not travail'd with Child, these many years; for

for more shall be the Children of the desolate, that is, Thou who art now desolate without Inhabitants, shalt have more Children than thou hadst when thou wast a married Wife. He speaks of the different circumstances of Jerusalem, as if she were a different Person in each, a Widow in Captivity, and a Wife in the Time before it, and bids her rejoice, and lift up her Voice and sing, for the Time was coming wherein, tho' at present she had no Children at all, the Children of her Widowhood should be more than ever she had when a Wife; and thus the Chaldee Paraphrast has very well render'd the Words, *Lauda Jerusalem qua eras quasi mulier sterilis qua non peperit, exulta in laude & gaude qua eras quasi mulier qua non concepit: quoniam plures futuri sunt filii Jerusalem deserta quam filii urbis habitabilis, dicit Dominus.* Wherein Jonathan faithfully gives the meaning of the Words, tho' he does not confine himself to an exact Translation Word for Word, which he might with less Obscurity do, because of the Agreement of the Two Languages, than our modern Translators, because of the great Difference of the Hebrew and our Languages.

Ver. 2. *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords, and strengthen thy stakes.]* Having foretold the vast Encrease of her Inhabitants, he bids her to prepare room for them, by enlarging her Buildings, and extending her Walls to a wider Compass, under the Similitude of a Tent.

Ver. 3. *For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.]* Thou shalt break forth. The Metaphor seems to be taken from a Storehouse, wherein such abundance of Goods is heap'd up, that the very Walls give way and fall down. *Thy seed shall inherit the Gentiles.* He speaks as if all the Captives were to return to Jerusalem first, and not finding sufficient room there, should spread themselves over the desolate Cities of Judea, and inherit the usurp'd Possessions of the Babylonian Gentiles who were left in their room, or else that they should enlarge the Bounds of their Dominion, and not be confin'd within the antient Limits of Judea, but conquer some of the neighbouring Nations, and settle therein. If there were nothing else in this whole Chapter but these Two Words, *Nirim*

*Neshammoth,*



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*Neshamoth, desolate Cities*, it were enough to prove that it must be understood of *Jerusalem* made *desolate* by the Captivity of her Inhabitants, which cannot signify, as *A Lapide* expounds them, *Civitates desertas a Deo, fide, lege, gratia & salute*, such as were all the Cities out of *Judea* formerly, and *India, Japan* and *Mexico* now, which we every Day (says he) see more and more enlighten'd with the Faith of Christ.

Ver. 4. *Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*] That is, so glorious shall thy Condition be, and thy Progeny so numerous, that it shall drown the Memory of thy youthful Servitude in *Egypt*, and that which thou hast undergone when thou wast more advanc'd in Years, during the Time of thy solitary Widowhood, meaning her Captivity.

Ver. 5. *For thy maker is thine husband, (the Lord of hosts is his name) and thy redeemer the holy One of Israel, the God of the whole earth shall he be called.*] Here he gives the Reason why *Jerusalem* should no more be put to Confusion and Shame, as she was when she saw the Heathen carry away her Sons and she could not help them, *For thy Maker is thy Husband*, and tho' he has for a while forsaken thee, he shall return to thee again, and acknowledge the Relation, and then thou mayst be secure of not suffering the same Disgrace any more; for the Lord of Hosts is his Name, he has Power sufficient to protect thee from all thine Enemies.

Ver. 6. *For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.*] That is, when the Lord has refus'd to consort with thee, and seems to have cast thee off from being his Spouse, so that thou canst not expect to be taken again into his Favour, yet even then, when thy Condition is most desperate, he shall look upon thee with Compassion, and make thee a *Wife of Youth*; that is, restore thee to the same place thou hadst before in his Affection.

Ver. 7. *For a small moment have I forsaken thee, but with great mercies will I gather thee.*] Thus their Seventy Years Captivity may fairly be call'd in respect of God; but to call near Two Thousand Years a little Moment is excessively hyperbolical,

hyperbolical, and yet the *Jews*, and Mr. *Whiston* with them, will have the Prophet to speak of the *Captivity* of their Nation ever since the last Destruction of *Jerusalem*, which is a ridiculous Fancy of theirs, without the least Colour of Reason to support it, for the Prophet is certainly speaking of the *Jews* as in Affliction, smarting under the heavy Hand of an angry God; and insulted, oppress'd and inhumanly treated by a barbarous Enemy; but where do these poor Creatures suffer such Hardships now? In what part of the World are they thus rigorously dealt withal? How many Hundred Years have they enjoy'd Liberty in Christian Nations, even in such Places where the Professors of Christianity have not been allow'd the same Favour? And how are they at present the Bankers of all *Europe*, rich, and enjoying all the Conveniencies of Life, on the same Foot with the rest of Mankind?

Ver. 8. *In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.*] Everlasting Kindness, that is, as *Grotius* rightly renders the Words, *Beneficiis in longum tempus duraturis*; every one who is acquainted with the *Hebrew* Language knows that *Nolam* does not always signify *Eternity*; the Blessings which are promis'd here their Forefathers enjoy'd, when God restor'd them to their own Country, and gave them a long Succession of happy Years; and if the *Jews* find themselves deceiv'd in their Expectations, in relation to the great Advantages they pretend to look for at the coming of their *Messiah*, as I am fully persuaded they will, they may thank themselves for grounding their Hopes on a Prophecy, many Ages ago fulfill'd in the Persons of their Ancestors.

Ver. 9. *For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee.*] He still speaks to the *Jews* in Captivity; this Calamity which I have brought upon you shall be as the waters of *Noah*, such as I will never bring upon you again; and God has been as good as his Word, for tho' he has suffer'd their Enemies to plague them, and made them smart for their Sins first by *Antiochus*, and more severely at last by the *Romans*, yet he never caus'd them to be carry'd

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away



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away into *Captivity*; those few who were taken in the City perhaps might be made Slaves, the rest were scatter'd abroad over the *Roman Empire*, and the far greatest part of them enjoy'd their Liberty, as they have done ever since, and they are still no more *Captives* than the rest of Mankind.

Ver. 10. *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.*] This ye may rely upon, that ye shall never be brought into the same miserable Condition again, since I have given you my Word for it, and confirm'd it by Oath: for Mountains and Hills may be remov'd, but nothing can alter that Kindness which I have for you, nothing but *your own wilful Transgressions*, which the Sense of these Sufferings will, I hope, make you take care that ye be not so heinously guilty of another time; this Limitation must be added, because we cannot suppose God so weak as to dote on a People, and resolve never to punish them, let their Behaviour be what it will; and this Limitation is added by the Prophet in the following Words, *neither shall the Covenant of my Peace be removed*; that is, the Covenant which I now make with you shall be exactly made good on my Part, and the Peace or Prosperity which I have promis'd you, secur'd; the mention of a *Covenant* supposes mutual Stipulations on both sides, God engag'd to be kind to them, and give them for many Years an uninterrupted Course of Prosperity, and they to be sure engag'd to be obedient to his Laws, which they notoriously failing in, no Wonder God let loose *Antiochus* first, and the *Romans* afterward; which is no Impeachment of his Veracity, since they kept not the Conditions on which this *Covenant of Peace* was founded.

Ver. 11, 12. *O thou afflicted, tossed with tempest, and not comforted: behold, I will lay thy stones with fair colours, and lay thy foundations with sapphirs. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*] Criticks are very much puzzled about the Signification of the Original *Puk*, which the *Chaldee Paraphrast* renders by a Word signifying *Stribium*, a Paint made of Red Lead, us'd by the Ladies in those Times, when  
Red

Red Hair was a Beauty, to colour their Eyebrows, from whence probably the *Fucus* of the *Latines* may come; the LXX render it by *ἀνδρῶς*, a Carbuncle; but whatever particular Stone was design'd by it, the Prophet means, that the City or Temple should be rebuilt, not with ordinary Materials, but, like a magnificent Palace, have her Pavement adorn'd with Stones of various Colours, and the rest of the Building every way answerable, the Windows shining with Agats, the Gates with Carbuncles, and the Foundation, on which the vilest Materials us'd to be employ'd, laid with Saphirs.

Ver. 13. *And all thy children shall be taught of the Lord, and great shall be the peace of thy children.*] That is, the Lord himself shall take care of the Instruction of thy People by a Succession of Prophets, whose Business it shall be to put them in mind of their Duty, and keep up a Sense of Religion among them.

Ver. 14. *In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.*] That is, thy State shall be re-establish'd by righteous and faithful Governors, such as Zorobabel, Ezra and Nehemiah; or by walking uprightly with God: Thou shalt be far from oppression, it shall not again be in the Power of thine Enemies to carry away thy Inhabitants and oppress them, as the Babylonians have done, thou shalt have no Reason to fear any such Misfortune, the Terror of hostile Arms shall no more alarm thee.

Ver. 15. *Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake.*] As if he had said, Behold, I foresee your Enemies will combine together to prevent your Re-establishment, in such Numbers as may be apt to strike a Terror on your Minds, but their gathering shall be without my Approbation, and therefore prove unsuccessful.

Ver. 16. *Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy.*] The Lord here proves, by a very familiar obvious Reason, that he is able to keep all their Enemies from doing them any Mischief; For I have created both the smith, who makes the Weapons of War, and the Waster, that is, the Soldiers that use them,



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Ezra 4. 6.

therefore both are under my Direction, and can offer no Violence, but where I give them Commission.

Ver. 17. *No weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.* That is, If any of thy Enemies presume to disturb thy repose with Arms, their Undertakings shall prove unsuccessful: And if others by malicious Misrepresentations endeavour to prevent your Re-establishment, thou shalt be able to vindicate thy self to their confusion: Which plainly points at the Accusation mention'd in the History of their Return, which their Enemies, in the Reign of *Ahazuerus*, wrote to the Court of *Persia*, and the Letter address'd to *Artaxerxes*, wherein they were represented as a refractory People, who, if once they should be suffer'd to build their Wall again, would not pay Tribute, and consequently lessen the Royal Revenue. *This is the Privilege of those who serve God uprightly; their Innocence shall be clear'd to the Confusion of their Adversaries. And their Righteousness is of me, saith the Lord; Meitti in the Original, their Justification proceeds from me, or I will take care of their Innocence.*

The

## The ARGUMENT of Chapter LV.

*This Chapter is by most Interpreters understood of the Times of the Gospel; and the Prophet suppos'd to invite all Nations to imbrace Christianity, under the Parabolical Expressions of buying Milk and Wine without Money and without Price. But the same reason which has often oblig'd me to leave them before, obliges me here also to take a different Method, and understand the Prophet of the Jewish Captives; because, at the 12th Verse I find them plainly pointed at, and their Deliverance out of Captivity describ'd in such terms, as are not capable of any other Sense. Ascending higher, I find God assuring the same Captives, That he would be as good as his Word to them; calling upon them at the 7th Verse to forsake their Sins, and at the 6th to seek God while he may be found. Thus far the same Persons are certainly meant, because, from the 6th Verse to the end of the Chapter, there is a visible Connexion between every Verse; and why the Prophet should be suppos'd to speak to the Jewish Captives in one part, and in the other to such as should live perhaps a thousand Years after, is what no Reason can be assign'd for. Therefore, most Commentators who understand the beginning of this Chapter of the Church of Christ, understand it all so; and rather than break the Connexion, will make the Prophet speak what they please: When he talks of their going out of Captivity, understand him, Of going out of the Captivity of their Sin, and the like; which is racking the Prophet, and extorting such a Sense out of his Words, as they have a mind to find in them, rather than interpreting his Meaning by his Words.*

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Verse 1. **H**O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money, and without price.] He calls upon the Captives to raise up their Thoughts to God, and to learn his Will from his Prophets;



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phets; for such he had among them even in *Captivity*; without which, in all probability, they would have sunk into Despair, and seeing no likelihood of *Redemption*, have turn'd *Idolaters*, and there have perish'd. But *Ezekiel*, *Daniel*, and other good Men among them, indu'd with the Spirit of Prophecy, kept up their Hopes, by putting them in mind of the antient Oracles, and comforting them with new; endeavouring continually to keep them right in their Notions of God's Power and Goodness, and in a steady dependance on him, as much as was possible in those sad Circumstances; using all possible Methods to keep up a Sense of Religion among them, and the knowledge of God, without which they knew there was no hopes of Redemption. Therefore the Prophet, as if he was afraid they should quite lose the knowledge of their Master, cries out to them, 'Come and endeavour to gain that Knowledge, which will satisfy the Desires of every vertuous Soul, as much as the cool Water does the Travellers Thirst. *Qui vult discere* (says the *Chaldee Paraphrase*) *veniat & discat*; nothing is more usual in Scripture, than to compare Knowledge to Meat and Drink, because it refreshes the Mind as naturally, as they do the Body.

Ver. 2. *Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness.*] He carries on the same Metaphor, and gently expostulates with them, why they would spend their time in learning the vain unprofitable Arts of the *Babylonians*, from whence they could expect to reap no solid Advantage; and then advises them, instead of that thin Diet of *Magic Rites* and *Speculative Sciences*, which afford little Nourishment to the Soul, they would betake themselves to a more wholsom Food, even the Knowledge of God, which would be as agreeable a Refreshment to their Minds, as the choicest Meat to their Bodies.

Ver. 3. *Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.*] When you hear my Prophets speak to you in my Name, give attention to what they say: Leave your Idols, and come unto me your God,

God, and ye shall live, live to be restor'd to your own Country, and see *Jerusalem* flourish once again; and *I will make an everlasting Covenant with you*, and *ingage to bestow upon you the sure Mercies of David*; such Blessings and Mercies as *David* so often returns Thanks to Almighty God for; such as he all along promises to those who lead a godly Life, even Peace and Prosperity. Or those Mercies which were promised to *David*, That his Throne should be established for ever; which the Prophet here mentions, because by the *Babylonian Captivity*, the Succession of *David's* Line might seem to be in danger of being cut off.

Ver. 4. *Behold, I have given him for a witness to the people, a leader and commander to the people.*] He speaks of *Cyrus*, not *Jeremiah*, as *Grotius* thinks; *Behold, I will give him for a witness to the people*; that is, *Cyrus* shall be my Witness to my People, that I am as good as my Word; *he shall be a leader and commander to the people*; that is, He shall command, and they shall immediately be set at liberty, and he shall lead them out of Captivity, and see them safe out of their Enemies Hands.

Ver. 5. *Behold, thou shalt call a Nation that thou knowest not, and Nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee.*] That is, as *Grotius* rightly interprets this difficult Verse; Thou, O *Captive Nation* of the *Jews*, shalt, in thy way homeward, call to the People thou art not acquainted with, to come and worship the same God with thee; and People whom you was not acquainted with, shall obey thy Call, and run unto thee, because of the wonderful things which God has done for thee.

Ver. 6. *Seek ye the Lord while he may be found, call ye upon him while he is near.*] An Exhortation directed to the *Jews* of the Prophet's own time, says *St. Jerom*; to the *Jews* in the time of *Christ*, says *Forerius*; to the unconverted *Gentiles*, in the time of the *Redemption* of the *Jews* out of Captivity, says *Grotius*; but I think it may as well be understood of the *Captives* themselves, whom the Prophet calls upon to acknowledge the true God, and keep faithful to his Service; having before their Eyes so surprising an instance of his infinite Goodness, and Almighty Power, visibly display'd in their Deliverance. *Aben Ezra* says, God,



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God may be found every where, and at any time, *ante obsecrationem decretorum*, which *sealing of his Decrees*, he reckons that critical Time when the conditional Purposes of God, concerning the destruction of a People, are by their incorrigible Perverseness turn'd into absolute Ones.

Ver. 7, 8, 9. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher then the earth, so are my ways higher then your ways, and my thoughts higher than your thoughts.*] As if he had said, ye have no reason to doubt of being delivered out of all your Afflictions, if ye turn from your Sins; For tho' you may find, among Men, some that are implacable, and never forgive Offences committed against them, yet I am of a different Disposition, as far exceeding in Gentleness and Clemency the most merciful of the Sons of Men, as the Heavens are above the Earth.

Ver. 10, 11. *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*] This Similitude is variously apply'd by Interpreters; (b) some think by the Word is to be understood Christ, because call'd *Logos* in the *New Testament*, who was sent into this World, and return'd not again to Heaven, till he had impregnated the Earth with the Seed of his Heavenly Doctrine: But others with greater reason, think the Prophet is to be understood of the foregoing Promise of God, which Promise shall not be ineffectual, like Thunder, a mere sound only, but like a gentle shower refreshing the Earth. Therefore, says *Gataker*, as those inferior Creatures, through my Blessing, do not fail of their intended end, in causing the Earth to fructifie for the good of Mankind; so shall these gracious Promises of Mercy and Deliverance not fail you, but shall certainly take place.

Ver.

(b) Hieron.  
Haymo,  
Forerius.





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Having, in the foregoing Chapter, given them positive Assurance that they should be delivered out of Captivity: The Prophet in this lets them know what Qualifications would be requisite to make them partake of this Deliverance. The Captives were either Native Jews, or Alien Profelytes. The first he tells to make themselves worthy of this Blessing, were to be careful to observe the Laws which God had given them: And the others needed not to be afraid of being excluded, upon the account of their Parentage, or those legal Incapacities they might be under, provided they kept the same Laws with sincerity, since God design'd to make no distinction, but redeem all, Strangers as well as Israelites, and have regard to nothing but Piety and Vertue, and a sincere endeavour to please him, by a strict observance of his Laws; which should set those of the Seed of Abraham, and those of other Nations on the level in his Affections. At the 9th Verse, he either begins a new Prophecy, or else steps back, as it were, and acquaints them, that before these things were to come to pass, their Enemies, whom he compares to Wild Beasts, were to fall upon them and Worry them; and then inveighs against the Sins of their Rulers and Prophets, whose business it was to put them in mind of their Duty, and set them good Examples, instead of which, they were blind and ignorant of their own Duty; or if they knew the great Charge intrusted in their Hands, they had not Courage enough to discharge it faithfully; they had narrow Souls and selfish Principles, minded nothing but their own private Interest, and were debauch'd into the Bargain.

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Verse 1. **T**Hus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.] As if he had said, keep my Laws which I have given you, for this is the only way for you to become partakers of the Blessings which I have promis'd, for my salvation is near to come, and my righteousness

ness to be reveal'd; that is, the time is coming wherein I will save you and deliver you out of the Hands of the Chaldeans, and then my Righteousness will be reveal'd, ye will see so convincing a Proof of my Faithfulness that ye will be fully satisfy'd, whatever I promise I never fail to perform.

Ver. 2. *Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*] Happy shall he be, who, during the time of his Affliction, has held fast his Integrity, has kept close to the Laws of God, has not polluted the Sabbath; which we must understand of a careful Observation of all the Positive Injunctions of Moses, as far as it was possible in their circumstances, and not of that particular one of resting on the Seventh Day, because it is very unlikely their Babylonian Masters would suffer them to be idle a whole Day every Week, but keep them to constant Drudgery. And then by keeping their hands from doing any evil, may be understood a sincere Obedience to the moral Laws.

Ver. 3. *Neither let the son of the stranger, that hath joyned himself to the Lord, speak, saying, the Lord hath utterly separated me from his people: neither let the eunuch say, behold I am a dry tree.*] There were two sorts of Strangers among the Jews, those who oblig'd themselves to the observation of the seven Precepts of Noah, and others who were under the same obligations as the Jews themselves, of observing the whole System of Mosaical Laws: Of the last, probably, the Prophet here speaks, some of whom might be apt thus to argue with themselves, We are Foreigners, and have therefore no reason to think God will deliver us as well as his own People;—but the Prophet tells them it shall be otherwise, *let not the son of the stranger who has join'd himself to the Lord, by obliging himself to an observation of his Laws, say, within himself, despairing, The Lord will utterly separate me from his people, and leave me behind in Captivity.* Neither let the Eunuch say, *behold I am a dry Tree,* that can contribute nothing toward the re-peopling of the Land of Judah, nor be admitted to worship God in the Temple, to what purpose therefore, should God redeem so insignificant a Creature? And have I not reason to be

*Deut. 23. 1.*



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afraid I also shall be left behind? To which the Prophet answers No, in the following Verses.

Ver. 4. *For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant*] The Metaphor is taken from Men, who hold fast what they value, lest it should be snatch'd out of their Hand; and sets forth an Earnest desire of keeping God's Commandments.

Ver. 5. *Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off.*] Tho' by the Law of Moses, I have expressly forbid such castrated Persons so much as to enter into my Temple; yet if they keep my Sabbaths, and do the things that please me, and religiously perform their part of the Covenant, into which they are enter'd with me, I will make no manner of distinction between them and my own People, but they shall return to Jerusalem, and be admitted into my Temple as freely as the Jews: And tho' they cannot have their Names continu'd in their Posterity; yet I will give them a Name much better than of Sons, and of Daughters, and bestow upon them more lasting Honour; even such as shall continue from Age to Age, plainly alluding to a Custom among the Jews, who recorded the Names of those who were Eminent for Virtue, or any worthy Action of public Advantage to their Country, and read them publicly in the Congregation. There is nothing Parents more glory in than in the number of their Children, by which the little span of Life is as it were lengthen'd, and which gives them the pleasing prospect of having their Name and Family continu'd many Ages after they are dead and gone: This advantage they could not enjoy, which God, tells them he will make up another way to them, make their Reputation more durable than the Name of a Family, continu'd in the Persons of their Posterity, and cause Ages to come to remember them with Honour.

Ver. 6, 7. *Also the sons of the stranger, that joyn themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant. Even them will*

*Ecclesiasticus,*  
44. 1, 15.

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will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.] By this it is very plain that the Prophet is still on the Subject of the *Babylonian Captivity*; tho' *A Lapid* expound the *holy Mountain* by the *Church*. But what reason can be given why *Mount Sion* on which the Temple was built, should signify the *Church of Christ*? as if the Gospel was first establish'd in *Jerusalem*, and immediately was in possession of the Temple; and as if the *Gentiles* came there to hear it: The contrary of which we are assur'd of by the accounts of its Propagation. Besides, *Sacrifices* and *Burnt-offerings* are things the *Church of Christ* is a stranger to; the plain meaning of the Prophet is this, I have formerly excluded Strangers from my Congregation, but when I deliver you out of *Captivity*, if there be any Strangers among you sincerely Religious, they also shall be redeem'd and return with you to *Jerusalem*, they shall be admitted into my Temple, and I will accept their Sacrifices as well as yours: For my House shall be call'd, that is, shall be a House of Prayer for All People, not for *Jews* only but for other Nations also, without exception or exclusion of any.

Exod. 34.  
Levit. 20.

Ver. 8. The Lord God, which gathereth the outcasts of *Israel*, saith, Yet will I gather others to him, besides those that are gathered unto him.] Our Translators have rightly added others which is not in the *Hebrew*, but must be supply'd, it being the Prophets meaning that not only the *Jews*, who were cast out of the Land of *Judea*, should return to it again, but others also even all those who by this glorious Instance of Omnipotency, shall be brought off from Idolatry, and be desirous to Worship the true God: This I take to be the true meaning of the Prophet, and thus Mr. *Maitre de Saci* has render'd the Words, *Je reunira encore a Israele ceux qui viendront pour se joindre a celui.* Tho' *Grotius* thinks he is to be understood of the Second gathering of the *Jews* under *Nehemiah*, after that Collection of them which return'd to *Judea* before, under the conduct of *Ezrah*.

Ver. 9. All ye beasts of the field, come to devour, yea, all ye beasts in the forest.] This may be connected with the foregoing



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foregoing Verse thus, The Lord will certainly, in his appointed time, bring home the *Jewish outcasts*: But *Israel* must first suffer unheard of Cruelties. Their Enemies shall fall upon them with the same fierceness, that wild Beasts seize on their Prey: Which Misfortunes shall fall upon them, for the wickedness of their Priests and Governors; thus the *Imperative Eshau* stands for the Future, which is not unusual.

Ver. 10. *His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.*] The Watch-men of *Israel* are blind, those that ought to take care of the Peoples safety, who sit at the Helm of Government, and should at a distance foresee impending Storms, and timely provide against them, are blind, have no forecast to see what their Enemies design against them: Whom he compares to timorous Curs, that lie silent in their Kennels, without courage to alarm the People, and make them prepare for their defence.

Ver. 11. *Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.*] Tho' it be their Business to be mindful of the public Welfare intrusted in their Hands, every one is intent on his own private Interest only, always scraping and never satisfy'd; they are Shepherds that know nothing of the Danger their Flocks are expos'd to, they do nothing but look to their own ways, every one for his gain; *Mikkatzehu* from one end of them to the other, that is, from the highest to the lowest; or from one end of the City to the other, no place was free from their ravenous Extortion; or as others render the Word, *without end*, their insatiable Avarice knows no bounds, there is no end of their Covetousness and Oppression.

Ver. 12. *Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.*] This, in all probability, these drunken Guardians of the People, said in derision of the Prophets, who were continually threatening them with Destruction: They tell us of imminent Danger and strange Calamities which hang over our Heads, but mind them not

not, let us cheer our Hearts with Wine, and drown the thoughts of such improbable Chimera's, let us take our pleasure to Day, and never doubt but to Morrow we shall be full as merry, and so on for many Years.

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Sanctius understands the two first Verses of our Saviours Death, and the third of the degeneracy of the Jews, who put him to Death: But if he had consider'd that the Jews, after their Captivity, were never guilty of Idolatry, of which they are here accus'd, he would have given the Words a different Interpretation; for he cannot but own, hæc de Justis generaliter sumi ut cum S. Thomâ censuerunt alii. The truth is, the Prophet speaks of the Jews just before their Captivity; upbraids them with ridiculing God's Prophets, and running mad after Idols, which he describes under the similitude of a Prostitute, decking her self with all the Ornaments of Art and Nature, perfuming her self with the richest Ointments, sending to Foreign Countries for costly Silks, to recommend her self the better to the affections of the Person she has a design on: These, at the 13th Verse, he threatneth to leave to the Care of their Gods, and see whether they will deliver them. But those who trust in him shall possess their own Land again, and inherit his Holy Mountain, for he will not contend with them for ever, verse 16. but will heal those Wounds he shall inflict, and administer Comfort to those who shall take patiently the severe correction he shall lay upon them.

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Verse 1. **T**HE righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come.] He complain'd in the foregoing Chapter of the ignorance and debauchery of their Priests and Magistrates, their Spiritual and Civil Guides: In this he takes notice of the fatal stupidity and inconsiderateness of the People, who could behold Men of eminent Piety and Vertue snatch'd



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snatch'd from among them every day, and not think at the same time, that it was so order'd by Providence, to remove them from beholding those Calamities he design'd to bring upon them: And this gradual decrease of good Men was so great at last, that God declares, by his Prophet *Jeremiah*, That if in the whole City they could find one single good Man, he would spare it for his sake.

Ver. 2. *He shall enter into Peace: they shall rest in their beds, each one walking in his uprightness.*] That is, The Righteous, when they are taken away, go to rest in their silent Graves, where they repose, as if lull'd asleep in Beds of Down.

Ver. 3. *But draw near hither, ye sons of the sorcerers, the seed of the adulterer, and the Whore.*] He speaks to those wicked ones, who should live in those dismal times of the Ruin and Desolation of the *Jewish State*, and first in lively Colours describes their Wickedness. A Man, in Scripture-language, is said to be *his Son*, whose Manners and Disposition he resembles; therefore he tells them, They might pretend to be of the Seed of *Abraham*, which, if they were, they would imitate his Vertues: But they were so far from bearing any Resemblance to that good Patriarch, that he should rather think them the Sons of some Sorcerers or Witch; *Benè Nonena, filii auguratricis*, because they were mightily addicted to *Divinations*: And, *the seed of an adulterer*, because of their proneness to *Idolatry*, which is represented in Scripture as *Spiritual Adultery*.

Ver. 4. *Against whom do ye sport your selves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falshood?*] He speaks as if he saw them making sport with God's Messengers; exposing them by all the usual Gestures of Scorn and Contempt; such as making a wide Mouth, lolling out the Tongue, and other external affronting Tricks.

Ver. 5. *Enflaming your selves with Idols under every green tree, slaying the children in the valleys under the clefts of the rocks?*] Alluding, *Ad vesanos amores & astus meretricis*: and so the Word is rendred *Incalescit* by other Translators. They were in love, as it were, with their Idols, and would omit no kind of Sacrifice which they thought might please them, *under every green Tree*; in such places the

Vatablus.  
Pagninus.

the Gentile Idolaters us'd to set up their Tutelar Idols, Chapter LVII.  
that the heat of the Sun might not molest them at their Devotion. *Slaying their children in the valleys, under the clefts of the rocks;* such private Places being fit for such Sacrifices as could not be seen without Horror: And perhaps the Prophet alludes to the *Valley of Hinnom* near Jerusalem, where they paid the bloody Tribute of their Children to *Moloch*, their God. *Sen. l. 5. ep. 41.*

Ver. 6. *Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?* ] He spoke to them in the Plural hitherto; here he changes the number, and speaks to the Jewish State in the Singular Feminine, representing her, at the next Verse, as a Common Prostitute. As God is the Portion of the Good, so he calls the Idols the Portion and Lot of their Worshipers. Thy Idols, in which thou delightest, are set up among the *smooth Stones of the Stream*. If thou happenest, on the brink of a River, to spy a Stone made smooth by the continual Course of the Water, this, as if it had something Sacred in it, was a proper Place to set up an Idol, and never fail'd to be without one long. Thus *Bekalleke* is by some understood; but it may also be render'd, *In the Divisions of the Brooks*, in those small private Isles, which sometime happen'd to be made by the divided Streams of a River, they set up their Idols, for the same reason as under the shady Trees, and in such Places, I suppose, they perform'd their Superstitious Worship in Summer time; here they offer'd their Meat-Offering, and pour'd out their Drink-Offerings, sacrificing to their Idols after the same manner as God had enjoyn'd for himself. By the Law of *Moses*, unto every Sacrifice of any Beast, was to be added a certain quantity of Flour, mix'd with Oyl call'd *Mincha*, as we render it, a *Meat-Offering*, and a certain quantity of Wine call'd *Nesek*, which we render, a *Drink-Offering*, and the Sacrifice was not reckon'd compleat without 'em. *Numb. 15. 4.* *Varabl. Pagnin.*  
*Should I receive comfort in these?* what Joy or Comfort can I have in such People? or, according to the other signification of *Nacham*, Shall I not be angry and punish them for these things? as the old Latin and LXX interpret it. Fff Ver



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Ver. 7. *Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.*] Here the Prophet joyns together a proper and figurative Expression: The People did actually go to the tops of high Mountains to worship, as appears by the frequent mention of *High Places* in Scripture: But *setting up the Bed* is a *Metaphor* us'd by the Prophet, to set forth the Idolatry of the Jews: Tho' *Grotius* understands it literally, and thinks they convey'd their Beds to such High Places, in expectation of presaging Dreams.

Ver. 8. *Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thy self to another then me, and art gone up: thou hast enlarged thy bed, and made a covenant with them; thou lovedst their bed where thou sawest it.*] They plac'd their Idols behind their Doors, that going out and coming in, they might shew them Reverence; the very Place where the Commandments of God were, by his special Order, to be set up. *Thou hast enlarg'd thy bed*, that is, thou wast not contented with one Idol, but got a number of them, with which she is said to *make a Covenant*, because by Sacrificing to them, she solemnly engag'd her self to their Service, transferring that Obedience to the Idol, which by Covenant she ought to pay only to God.

Deut. 6, 9.

(a) Forerius.  
Gataker.(b) Hieron.  
Sanctius.

Ver. 9. *And thou wentest to the King with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thy self even unto hell.*] Some (a) think the Prophet upbraids his Country-men for looking for help of the King of *Assyria*, and neglecting their God: But (b) *Lammelek* may be read with other Vowels, and understood of the Idol *Molock*, whose favour they were ambitious to merit, tho' at the greatest Expence.

Ver. 10. *Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.*] Thou hast taken a great deal of Pains in these Idolatrous Courses, and should'st begin to be tired with them at last, yet still thou art fond of them, even to dotage, *Yet thou didst not say, there is no Hope*, that is, I can never hope to receive any Good of them. *Surely thou hast found those that can strengthen thine Hands*, and enliven them to any Work that they should

should not be weary; therefore thou wast not griev'd or tir'd with Idolatry: The Prophet here speaks *Ironically*, and passes from the *Metaphor* of a Traveller, to that of one who works with his Hands.

Ver. 11. 12. *And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembred me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works, for they shall not profit thee.*] As if he had said, Wast thou afraid least the Gods of the Heathen should do thee harm, that thou hast broken thy Faith to me? No, but thou thoughtest that I would wink at thy Idolatry, because I have held my Peace a long while, and have not reveng'd the Affront, therefore thou hast not been afraid to give my Honour to Idols. But I will declare thy Righteousness, (he speaks *Ironically*) I will lay open thy Abominations to the Eyes of the whole World, by the severity of the Punishment I will inflict on thee, and these, the Gods thou art so foad of, shall not be able to shelter you.

Ver. 13. *When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me, shall possess the land, and shall inherit my holy mountain:*] When ye groan under the loads of Oppression, and your Afflictions sit heavy on your Minds, then I know ye will lift up your Eyes to me for Succour, and cry aloud to the God of Israel, but let the Troops of Idols ye worship, deliver you if they can: Which they shall be so far from doing, that they shall be broke to pieces, and scattered about by the Wind like Dust; which is the meaning of the *Hebrew Phrase*, *Vanity shall take them, Ventis ludibria fient.* But he that putteth his Trust in me, and keeps stedfast in my Service in the midst of the *Idolatrous Heathen*, shall again possess the Land of Judea, and inherit my Holy Mountain.

Ver. 14. *And shall say, cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.*] That is, and in order to their re-establishment in their own Country again, the Roads through which they must pass shall be made plain, and all Impediments remov'd which might give 'em any Uneasiness, or make their Journey incommodious, and shall say, *Cast ye up, cast ye up, that is,*



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the Roads shall be cast up, in deep Places where there might be a difficulty to get over, there a plain even Walk shall be rais'd.

Ver. 15. *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* As if he had said, Wonder not that the same God who gave his People into the Hands of their Oppressors, is so solicitous about their Return, for I am such a God, as tho' I dwell in the Heavens above and inhabit Eternity, yet I dwell also with him that is of an humble contrite Spirit; I am present with him by my Favour and tokens of my Love, and delight to cheer and revive those who I see make a right use of the Afflictions I send upon them; plainly intimating, that only those who were reform'd by their Sufferings, and brought to a sense of their Duty to God, should be delivered out of Captivity.

Ver. 16. *For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.* The consideration of Man's infirmity, unable to hold out against God's Anger without any allay of Mercy, is us'd as an Argument why God would deliver them: Because if he did not, they would be all utterly destroy'd, which was beyond his intention. *For I will not contend with my people for ever, I know they are not a match for me, neither will I always be wroth; for if I should, their spirits wou'd fail before me, unable to sustain the shock of my Indignation, and the souls which I have made, wou'd be destroy'd.*

Ver. 17. *For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.* The Original *Betzang*, which we render *Covetousness*, St. Jerom thinks, may signify that strong inclination to Sin which every natural Man finds in himself, and was so predominant in the Jews, that no Nation had greater Obligations to God, and none so frequently rebell'd against him: Therefore, I think it may be render'd, *for his abominable Iniquity, I was angry with him, and smote him secretly. I was angry with him, because he went on frowardly in the way of his own Heart.* Our Translators

flators stick too close to the Original, *I smote him, and hid me, percussi eum abscondendo*, that is; secretly as it were, by the Hands of the *Chaldeans*, they were the Instruments of mine anger, tho' they knew nothing of it, and I look'd on, as it were, unconcern'd and unsuspected.

Ver. 18. *I have seen his ways, and will heal him: I will lead him also, and restore comfort unto him, and to his mourners.*] But now I see his ways, that is, his Repentance, I will heal the Wounds which I have made; I will conduct him home in safety, and comfort him for all his sufferings; and thus the *Chaldee Paraphrast* renders it, the way of his Conversion is revealed before me: But it seems to refer, says *Gataker*, to the ways of his Heart in the foregoing Verse, and then the Sense of the Prophet is this, Tho' I see what his ways and courses are, how untowardly and obstinately they have carried themselves, yet for my own Namesake, I will have pity on them, and restore them to their own Land.

Ver. 19. *I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him.*] The fruit of the Lips are Words, and by Words we express our Gratitude, returning Praise and Thanksgiving to our Benefactors; therefore by God's creating the fruit of the Lips is meant, I will give them just reason to Praise me, by redeeming them out of their Enemies Hands: To which Phrase the *Apostle* alludes, when he says, *By him therefore let us offer the sacrifice of praise continually*, that is, the fruit of our Lips, giving thanks to his Name. Peace, Peace, that is, the Days of their Calamities are over, and I will give the suffering Captives prosperous Days, to those in *Babylon*, and those in the remotest corners of the *Chaldean Empire*: *Forerius* owns it may be thus understood Historically, yet so as mystically it may be apply'd to the times of the Gospel, when the glad Tidings of Salvation were Preach'd to the *Jews* first, and afterwards to the remoter *Gentiles*.

Ver 20, 21. *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.*] The Prophet foresaw that many wou'd abuse that Peace and Happiness to which they were to be restor'd, and relapse into their old



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old National Sins, therefore he adds, *There shall be no Peace to the Wicked*; not that none such should be restor'd to their Country, but that if they were, they should have little Comfort, their Minds being so unsettled, and their Consciences so unquiet, that they should never be able to rest or enjoy any settled Peace; but to me it seems as if God design'd to *redeem* only those who were made better by their Afflictions, and leave the rest to be destroy'd by the *Persians*, or live among the Heathen, whose Idolatry they were fond of.

## The ARGUMENT of Chapter LVIII.

Ch. 7.

There is no great Difficulty in this Chapter, if we can but fix the Time to which it belongs; most Commentators refer it to the Times of the Gospel, without the least Colour of Reason that I can discover; St. Thomas refers it to the Time of the Babylonian Captivity, and this is so plain that even A Lapidus is of Opinion that it belongs to the same Time, which is very much countenanc'd by what we meet in Zechariah of the Fasts of the 4th, 5th, 7th and 10th Months, observ'd by the Jews in Captivity, about the keeping of which, after their Return to their own Land, when they enquir'd of the Lord, he plainly refers them to this Prophecy, Should ye not hear the Words which the Lord hath cried by the former Prophets, when Jerusalem was inhabited and in Prosperity, and then, v. 9. it follows, execute true Judgment and shew Mercy, the same which we meet with here in other Words; this would be more acceptable to God than their Fast-ing; and what puts it out of all Doubt with me is its exact Agreement with what goes before and follows, for the Prophet in the last Verse of the former Chapter having declar'd, that the Wicked should have no Share in the promis'd Redemption, lets them know in this, that, generally speaking, they were all so, whatever Opinion they might entertain of their own Righteousness upon the Account of their frequent Fasts; then he proceeds to inform them what sort of Fasts would be pleasing and acceptable to God, and that Mercy and Kindness to one another would be a great deal more pleasing in his Sight than Austerities on themselves, which if they observ'd, their

their Darkness, he tells them, should soon be chang'd into Light, their servile Condition into glorious Liberty, and they should live to build the old waste Places, the Habitation which for many Years had been desolate and ruinous, and feed again in the Pastures of Judea, the Inheritance of Jacob their Father.

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Verse 1. **C**R I aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.] God speaks to Isaiah as if he were present with his Brethren in Captivity, and bids him lift up his Voice like a Trumpet, and inform them of their Sins.

Ver. 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.] By seeking God daily, and delighting to know his Ways, some think the Prophet describes the outward Sanctity of the Jews, who came to the Temple every Day, read the Scriptures diligently, and fasted frequently, and seem'd as if they were in earnest to be inform'd of God's Will, and heartily desirous to practise it, and yet were arrant Hypocrites, as corrupt in their Manners as if they never thought of God; but others, that the Prophet means, they call'd upon him daily, to justify the Severity of his Proceedings with them, how it could stand with his Justice to afflict so righteous a People, they desir'd to know his Ways, and the Reason of his Actions, for they could see nothing in themselves which deserv'd such Treatment at his Hand; as if God had said, Tell them of the Sins they are guilty of, tho' they fancy themselves a holy People, and have the Boldness to call me to Account why I punish them so severely so long; and thus the Port-Royal Translation has render'd it, *Car ils me cherchent chaque jour & ils demandent a connoitre mes voies, comme si c'etoit un peuple qui eut agi selon la justice & qui n'eut point abandonner la loi de son Dieu. Ils me consultent sur les regles de la justice & ils veulent s'approcher de Dieu.*

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Ver. 3. *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labours.*] This is the Charge the hypocritical Nation drew up against their God; they had solemnly fasted Four Months every Year, and afflicted themselves with the uneasy Garments of course Sackcloth next their Skin, and yet he took no notice of their Humiliation, and was deaf to their Prayers; the Reason of which the Prophet gives in the following Words, *Behold, in the Day of your Fast ye find Pleasure; Chephete* signifies any *inordinate Desire of the Soul*, ye fast from Meats, and mortify your Bodies, but indulge all the extravagant Desires of the Soul, are as proud, ambitious, revengeful and covetous as ever, *ye exact all your Labour*, gripe the Poor, rigorously demanding the utmost Farthing of those who are not in a Capacity to pay; however we understand the Word, they fail'd in the Offices of Mercy and Charity, which, had their Devotion and Fasting been sincere, they would have practis'd.

Ver. 4. *Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.*] On their solemn Days of Fasting it was their Custom in former Times to join together in Prayer, and by the Fervency of their united sincere Petitions endeavour to pacify their offended God, but now they were so degenerated, that when they met on those serious Occasions they fell a quarrelling one with another about their Debts and Mortgages (says Gataker) and would be often so transported with Passion as to fall together by the Ears. *Ye shall not fast as ye do this Day, to make your Voice to be heard on high*, which is interpreted three different Ways; (a) Fast not with this Design, only to make Men gaze on you, by praying so loud as to alarm the whole City, like the Hypocrites in our Saviour's Time, justly rebuk'd by him on that Account; or, (b) Fast not at the rate ye now fast, which will only serve to make the Cry of your Sins reach Heaven the sooner; but the third is most natural, (c) Fast not any more as ye have hitherto done, if ye expect your Voice should be heard on high, and your Prayers be granted.

(a) Hieron.  
Haymo.

(b) Forerius.

(c) Hugo,  
Pintus.

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Ver. 5. *Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bowe down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?* Here is a compleat description of a Jewish Fast; They were always on these occasions dress'd in the most homely Garb, with a close rough Garment next their Skin, sometimes they stood pensive with bending Neck and Eyes fixt on the Ground, hanging their Heads like Bulrushes, as the Prophet excellently describes it; at other times they were in appearance more humble still prostrated themselves on the Ground, besmear'd their Faces with Dust, and cover'd their Heads with Ashes. And to what purpose all this Pageantry of Sorrow? If the Heart did not accompany the external Gestures of Humility, to be sure they must be highly offensive in the sight of God, the searcher of Hearts.

Ver. 6. *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?* These four Expressions are Synonymous, by which the Prophet means, if they would make their Fasts such as God delights in, they should be kind to their insolvent Debtors, set them at liberty if confin'd on their account, give up the Bonds they had unjustly extorted from them, and ease them of the Burden under which they groan'd.

Ver. 7, 8. *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thy self from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.* Then shall thy Condition be chang'd from Darkness to Light, the Clouds of Adversity shall be dispell'd, and a long series of prosperous Years commence: Thou who art now in a languishing Condition, shalt be restor'd to thy Health and Vigour; the Lord the rewarder of thy Righteousness or Charity, shall go before thee and the glory of the Lord shall be thy reward: He shall secure thee before and behind against the attempts of any Enemy.



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Acts 8.

Cyril,  
Procop.

Ver. 9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, *Here I am: if thou take away from the midst of thee, the yoke, the putting forth of the finger, and speaking vanity.*] St. Jerom understands the Prophet of the Yoke of Sin, by which the Soul is in a manner shackled like a Prisoner in Chains, to which St. Peter alludes when he tells Simon, *I see thou art in the Bond of Iniquity*: But it is generally allow'd to signify those Bonds which they had extorted from their necessitous Brethren; by putting forth of the Finger, some understand *Covetousness*, and Pagnin Translates it *Extendere digitum in rem alienam*, but others conceive it to be a menacing or mocking Gesture.

Ver. 10. And if thou draw out thy soul to the hungry, and satisfie the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day.] That is, if thou bestow thy Charity on thy poor Brethren freely, *ex luxūis oē* as the LXX render it; then shall thy light rise in obscurity, in the midst of your Calamities when ye have no hopes of Deliverance, and nothing before your Eyes but the dark melancholy prospect of perpetual slavery, then shall Liberty dart upon you like the light of the Meridian Sun in full Lustre.

Ver. 11. And the Lord shall guide thee continually, and satisfie thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.] That is, the Lord shall conduct thee safe in thy passage homeward, he shall satisfy thy Soul in drought, Betzakzakoth in dry places, where no Water is to be found, he shall supply thee with Water as thou passest through barren Deserts, and feed thee all along so plentifully that thou shalt grow fat and recover thy strength; and shalt be like a water'd Garden, every thing about thee look gay and pleasant.

Ver. 12. And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.] Here the Mystical Interpreters have scope for their Fancies to sport themselves in; and a great many pretty turns they give the Words, such as *Instaurari & reviviscere virtutes quæ primis mundi temporibus*

*temporibus floruerunt*; whereas the plain meaning of the Prophet is, that the *Captives* should rebuild their ruinous Houses, and raise the foundations of many Generations, that is, rebuild their Houses which were destroy'd many Years ago, and had nothing remaining but the Foundations only; or by the foundations of many generations, he may mean the foundations which were laid many Ages ago; For 'tis acknowledg'd by all, says St. Jerom, that *Salem* is the same as *Jerusalem*, and therefore the Foundations of *Jerusalem* may properly enough be call'd the Foundations of many Generations; and thou shalt be call'd the repairer of the breach, the restorer of Paths to dwell in, that is thy Walls shall be repair'd, and thy Paths overgrown with Grass shall be restor'd to their former use, and be frequented as much as ever.

Ver. 13. *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:]* If thou forbear those Actions which are pleasing to thy corrupt Lusts on my Holy Sabbath, and pollute it not, but art careful to observe it religiously in the Service of Me thy God; not speaking thine own Words, not so much as talking of any thing which tends to thine own profit or delight. In the Original, *vedabber dabar*; which repetition makes *Sanctius* think, the Prophet warns them against idle Prating, spending the time which should be employ'd in divine Meditation and Communion, as it were, with God, in unedifying impertinent Discourse.

Ver. 14. *Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.]* Then shall the Lord do so great things for thee, as shall make thee delight in him, take pleasure in obeying his Commands, and injoying the happy Fruits of sincere Obedience; and I will bring thee home out of Captivity, and cause thee to dwell in places of security, high out of the reach of danger, where thou shalt ride to and fro at pleasure; alluding to the situation



Chapter of Jerusalem, which People are said to go up to in Scri-  
 LVIII. pture; and I will feed thee with the Fruits of the Land  
 of Canaan, which I gave to Jacob thy Father, for him and  
 Gen. 28. 13. his Posterity.

### The ARGUMENT of Chapter LIX.

*In this Chapter the Prophet answers the insolent Demands of the Jewish Captives, Why God did not deliver them? By giving them to understand, That God was as able to deliver them, as in times past; but their Sins intercepted his Favours, and made them unworthy to have him appear in their behalf. He proceeds to enumerate the particular Sins they were remarkably guilty of; makes them confess their Deliverance was justly deferr'd by God: And then describes him like a General, making Preparation for an Engagement; putting on such defensive Armour as the Circumstances of the time requir'd: And then, at the 20th Verse, he promises a Redeemer to Sion, that is, to those of the Seed of Jacob, who should be reform'd by their Afflictions.*

### C H A P. LIX.

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Verf. 1, 2. **B**Ehold, the Lords hand is not shortened, that it cannot save: neither his Ear heavy, that it cannot hear. But your Iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. ] That is, God, who has often delivered you out of the Hands of your Enemies, continues a God of the same Power still; he suffers no decay of Strength, but can reach with his Arm as far, and strike with as great Force, as ever: Neither is he insensible of your Sufferings; he hears your Lamentations, and is fully acquainted with all the aggravating Circumstances of your deplorable Condition, tho' you may think otherwise, because he does not make haste to deliver you; the reason of which is, because your Sins make you unworthy of any Favour from him; your Iniquities have made, as it were, a Wall of Separation between you and your God, which hinder  
 your

your Prayers from ascending to him, and stop the course of his Blessings downward upon you, and cause him to hide his Face from you, and be as unconcerned, as if he did not hear your Cries.

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Ver. 3. *For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.* ] He descends from general Terms to particular Accusations, and lays to their Charge the Sin of Murder, and other violent Outrages not proceeding so far.

Ver. 4. *None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.* ] That is, The Judges, in trying Causes which were brought before them, call not Justice into the Debate, but determine, right or wrong, for the Great and the Rich, who are best able to reward their apparent Partiality; which the Prophet more plainly expresses in the following Words, *Ve een nishpat beemuna, Nemo justè judicatur*, as the Verb in the Passive Conjugation should be rendred. From this and other Places it may be probably gathered, That the Jews had power to judge of Jews; and had Authority and Jurisdiction among themselves, by the leave of the Babylonish Kings, under whom they liv'd. *They trust in vanity*: that is, if understood of the Judges and Magistrates, they trust in this, That they are able, by their Wit, to put a shew of Justice on a bad Cause; which Confidence of theirs shall prove but a vain thing in the end, when God shall call them to account. *They speak lies*; They speak that which they know to be false; the Judges in the Sentences which they give, and the Advocates in their Pleadings. *They conceive mischief, and bring forth iniquity*; that is, Their Heads are continually labouring with Mischief, contriving, one way or other, to molest and injure their Neighbours; and they are never at ease, till they have put their malicious Designs in execution.

Ver. 5. *They hatch cockatrice-eggs, and weave the spiders web: he that eateth of their eggs dieth, and that which is crushed, breaketh out into a viper.* ] That is, They foment mischievous and villanous Plots and Devices, fatal to those who are so unhappy, as to fall into their Clutches.

He  
that



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Bochart. Hierozoic. pars 2.  
l. 3. c. 1.

that eateth of their eggs dies; He that has any thing to do with them may as safely swallow Poison. *They weave the spiders web;* that is, As the Spider weaves her Web to catch the smaller Insects, so did they lay Snares for the poorer sort of People, and those who were destitute of Friends. And, *That which is crushed breaketh out into a viper.* The Particle *Vau* is not Copulative here, but Causal; for the Prophet gives the reason why those who eat of the Eggs of the Cockatrice die, because nothing but a poisonous Viper was contain'd in them, which, as soon as the Shell is broke, would leap forth and bite the Hand of him that held it. Our Translators follow *Aquila*, in rendring *Ephraim* by a *Viper*, the Signification of which is very uncertain.

Ver. 6. *Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.* He carries on the Metaphor of Weaving still, and tells them, Their Webs should prove slight and insignificant, too thin to procure themselves any solid Advantage; which I take to be the meaning of this Proverbial kind of Speech. *Their works are works of iniquity;* Injurious and hurtful to others, their Hands are continually exercis'd in Acts of Violence.

Ver. 7, 8. *Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity, wasting and destruction are in their paths, The way of peace they know not, and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.* That is, It is not in their nature to live peaceably among their Neighbours; they are Strangers to Equity and Justice, and those Principles which the rest of Mankind are govern'd by. *They have made themselves crooked paths.* The Scriptures, by a Metaphor, make the end of God's Commandments, which is our Happiness, as a Mark, or Place to which we should go; and the Commandments themselves they compare to the Way or Path which leads to that Mark or Place; a Way which is strait and direct, and lying, as it were, in a direct Line. Now, because they who keep not in this Path, must needs go in crooked Paths, turning and winding about, since there

there can't be two strait Lines from point to point, therefore they who keep God's Commands, may be said to walk in the right Way, and strait Paths: and they which keek not God's Commands to walk in crooked Paths, which they may be said to make themselves, because God appointed them not.

Ver. 9. *Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.*] He speaks in the Name of the Captive Jews, acknowledging their own Wickedness; because we are guilty of such notorious Sins, and there is not the least foot-step of Justice among us, nothing but Fraud and Violence, Oppression and Inhumanity, therefore God keeps at a distance from us, and does not execute Judgment and Justice on our Enemies, in which we are so deficient our selves. That which he calls Judgment and Justice here, he calls Judgment and Salvation, v. 11. by both which, he means the destruction of their Enemies and their deliverance.

Ver. 10. *We grope for the wall like the blind; and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men.*] This Metaphor is us'd by the Prophet to set forth their misery, represented in Scripture all along under the Idea of darkness. It was no common darkness they were incompass'd with, but such as theirs, who having lost their Sight, are forc'd to direct themselves by their Hands, and feel out their way. *We are in desolate places as dead men*, which may be translated more agreeably to the Original, *as if we walk'd in the shades below among the dead, nous nous trouvons dans l'obscurité comme les morts.* All darkness carries something of Horror with it, but that of death is most terrible; therefore the Prophet represents them as walking in the shadow of death, a Place of Melancholy and Horror, without the least glimpse of light, and thus, says A Lapidée Leoo the Jew renders the Words *In sepulchris versamur sicut cadavera.*

Ver. 11. *We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.*] As Bears when they lose their young Ones make a hideous lamentation, so do we cry aloud for the



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the greatness of our Afflictions, and sometimes in gentle Sighs breath out our Complaints more softly, like the Doves. What can be plainer? and yet St. Jerom thinks, by the roaring of the Bear, the Prophet describes the cruelty of the Jews against the Christians, and by mourning like Doves, *eorundem pavorem erga Hostes sive Chaldeos sive Romanos.*

Ver. 12, 13, 14, 15. *For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us, and as for our iniquities, we know them. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.]* When Sins are committed in Public with impunity, 'tis a sign of a general corruption of Manners. This the Prophet foretells would be the case of the Jews, even when God's Hand was upon them, punishing them for their Sins, which he represents as if they were at present guilty of them: Nothing but Rapine and Violence reign'd among them, it signify'd nothing for a Man to have Truth and Innocence on his side, which were easily over-run and trod under foot by the united Malice of the Wicked, who were come to such a degree of Insolence, that a good Man was in a very unsafe condition among them. He represents Justice as standing at a distance, not daring to approach their corrupt Tribunals, being sure to be push'd back if she attempted it: Truth as a Person knock'd down and trampled under foot, for being so sawcy as to pretend to shew her self, and demand her Right: And Equity, as it were, thrusting and crowding to get in, but after all her Endeavours not able to gain admission.

Ver. 16. *And he saw that there was no man, and wondred that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness, it sustained him.]* That is, they were grown so wicked, that there was not a Man among them of so eminent Piety, as to dare to intercede with God for them, which God was so concern'd to find, having

having a kind Disposition toward them, and being willing to be reconcil'd to them if they could give him any tolerable security of amendment for the future: *Therefore, that is, yet, notwithstanding this, tho' our Wickedness is so great, and there is none to intercede for us, yet his Arm will bring salvation to him, that is, to Jacob, and his righteousness uphold him against the Babylonians.* Or else the Prophet speaks of God, as of a Prince, arming himself for Battle to fight against his Enemies in behalf of his Subjects whom they have wrong'd: Yet, notwithstanding *his Arm shall save him*, that is, he shall fight for us, and deliver us by his own Power only, without any Merits in us, or any Assistance from us: His own Arm shall save him from Danger, and his Righteousness support him, and carry him thro' the great Work of our Redemption.

Ver. 17. *For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.* He describes God like a General, dressing himself in Armour, tho' fearless of Danger, yet providing against the unavoidable accidents of War. On his Head he puts on the *Helmet of Salvation*, on his Breast, the *Breast-plate of Righteousness*, the two parts of the Body most liable to Wounds, and in which, Wounds, above all other Parts, are most dangerous: by which he means, says *Garaker*, that God will so conspicuously shew his Almighty Power and Justice, in the deliverance of his People, that they should as evidently appear, and be seen as glittering Armour on the Back of him that wears it.

Ver. 18. *According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies, to the islands he will repay recompence.* By *Islands* the Jews understand any Kingdom or Nation, at a considerable distance from their own Country, whether surrounded by the Sea or no; so that by *repaying recompence* to the *Islands*, the Prophet may be supposed to mean, that God will severely punish the Nations subject to the *Chaldean Empire*, for all their inhuman Cruelties exercis'd on his People, and make them suffer as great from the *Medes and Persians*.

*Sanctius ad  
c. 41.*

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Ver. 19. *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood; the spirit of the Lord shall lift up a standard against him.*] By *they* the Prophet means the People who shall behold this wonderful Deliverance of the Jewish Captives, or hear of the fame of it; they shall be astonished at the surprizing Revolution, and fear to offend a God of so great Power: They shall fear him *from the West*, and *from the rising of the Sun*, that is, all the World over. Interpreters are very much divided, in giving the Sense of the latter part of this Verse, the meaning of which I take to be this, in short; when the Enemy of the Chaldeans shall come in like a Flood upon them, then shall the Lord himself, as it were, carry the Standard, and lead on the Troops of Cyrus, and bear down the Babylonians by his irresistible Power: He speaks of God, as if he were inrag'd at the Sufferings of his People, and like a Man in Passion, inspir'd with greater Strength than at calmer Seasons he is master of.

Ver. 20. *And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.*] That is, one that shall redeem Sion out of her Captivity, even those, who by a sense of their Afflictions, shall be reform'd, *them that turn from transgression in Jacob*: This Cyrus did, and why the Words should not be understood of him, but referr'd to an imaginary Redemption still to come, is what no good reason can be assign'd for.

Ver. 21. *As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*] As if he had said, This is my Covenant with them, this I engage to perform for them, to deliver my People out of Captivity, neither shall that Spirit of Prophecy which I have bestow'd on thee, O Isaiah, fail: These things thou shalt continually declare to them as long thou livest, and thy Successors in the Prophetic Office, shall continue the same, *from henceforth and for evermore*; that is, many Ages successively, till all these things are accomplish'd.

Jerom.  
Sanctius.  
Gataker.

The

## The ARGUMENT of Chapter LX.

*The only Difficulty in this Chapter is, whether the Prophet is to be understood of the Church of Christ, as St. Jerom and his Followers will have it, or whether the Words will not bear that Sense which is put upon them by those few, who think the Prophet foretels the happy State of the Jews, when return'd from their Chains in Chaldea, to a peaceful Possession of their own Land; what is contain'd in this whole Chapter wonderfully agrees with that State of Jerusalem, and that there are some Passages which, without a great deal of wresting, cannot be apply'd to the Church, is the ingenuous Confession of one who is as willing as any Body to find the Church in the Prophetic Writings; but that it cannot in the literal Sense of the Words be at all apply'd to the Church I maintain for these following Reasons. First, because no Reason can be assign'd why the Church should be afraid at the Prospect of Multitudes flowing into her, v. 5. Secondly, because the Rams of Nebaioth never came up with Acceptance on her Altar, v. 7. Thirdly, because there was no occasion for the Ships of Tharshish to bring the Sons of the Church to her, since the Church was never confin'd to one place, and all who had a mind to it might be admitted into the Church of Christ, without leaving their Country or taking a Voyage. Fourthly, because there never yet was a Time wherein the Church was so forsaken and hated, that no Man went thro' her, v. 15. She suffer'd Persecutions indeed, but in all those fiery Trials God was far from being angry with her, and never had less Reason to be so. And lastly, because the Church of Christ cannot with any Propriety of Speech be call'd the City of the Lord, the Zion of the Holy One of Israel, nor those which belong to her be said to inherit the Land, which must refer to some particular Place, even Judea, of whose Captive Inhabitants and their Restoration the Prophet certainly speaks.*

Hugo,  
Thomas,  
Grotius.

Sanctius.



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## C H A P. LX.

Verse 1. *A* Rise, shine, for thy light is come, and the glory of the Lord is risen upon thee.] He speaks to Jerusalem in Captivity, as if she lay prostrate on the Ground in some dark melancholy Corner, bids her lift up her Eyes and behold the joyful Prospect of approaching Redemption; shine, says the Prophet, Ori, be enlighten'd, look up and see the cheerful Light break forth, for thy Light is come, thy Night of Affliction is over, and the Day of Prosperity begins to dawn; and the Glory of the Lord is risen upon thee, that is, God is beginning to make himself glorious in thy Deliverance and Restoration.

Ver. 2. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee.] There shall be a wonderful Alteration in the Kingdoms of the Earth, those which enjoy'd Peace and Prosperity while the People of God were in Captivity, shall be involv'd in great Calamities, while they enjoy Peace and Plenty; so that by the Earth and the People must be understood the Babylonian Empire, and the Subjects thereof.

Ver. 3. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.] That is, so happy shall thy Condition be, that the Heathen shall be ambitious of cultivating a good Correspondence with thee, and Kings of the neighbouring Nations come to congratulate thy good Fortune.

Ver. 4. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side.] All those which thou beholdest gathering themselves together in all the Parts of the Earth are thy Off-spring, and are preparing to return to their native Country; he speaks to Jerusalem as if she were ascended into some lofty Watch-Tower, and thence had a View of all the scatter'd Captives collecting together in Troops.

Ver. 5. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto

Gataker.

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unto thee,] The View of so many Thousands approaching thee shall raise in thy Breast alternate Fear and Joy, as when Men behold a great Company coming up to them, at first their Hearts misgive them, and they are afraid lest they should prove to be Enemies, but when they discover them to be Friends the Heart immediately enlarges it self, and spreads a pleasing Warmth in every Part: *because the abundance of the Sea shall be converted unto thee*, which I think is very well render'd in the Port-Royal Translation, *Lorsque vous serez comblée de richesses de la mer & que tout cela qu'il y a de grand dans les nations viendra se donner a vous.* Sanctius thinks it should be referr'd to the Numbers of returning Exiles, which should return in so great Troops to Jerusalem, *ut videatur totum mare ad te & suis sinibus relicto alveo confluere.* Grotius understands it of the Tyrians, and other Maritim People, who, upon the Restoration of the Jews, should flock to them in such Numbers, as might make them suspect they had other Designs besides Traffic in their Heads.

Ver. 6. *The multitude of camels shall cover thee; the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense: and they shall shew forth the praises of the Lord.*] The Number of Camels, on which the foreign Merchants shall bring their Goods, shall be so great that they shall cover the Land; this is the common way of Carriage in the Eastern Countries to this Day, for which those Animals are very fit, not only upon the Account of their Strength, but because they can go without Water three or four Days, which in those hot Countries they often want; *Dromedaries* were a lesser sort of Camels, with which *Arabia* abounded, denoted by *Midian* and *Epha*, the Son and Grandson of *Abraham*, who fix'd in that Country: they shall shew forth the Praises of the Lord; that is, the *Sabeans*, when they shall hear thee tell the sad Story of thy Captivity, and behold thy present flourishing Condition, shall set forth the Praises of God, and extol his Goodness. Plin. l. 8. c. 18.

Ver. 7. *All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.*] *Kedar* and *Nebaioth* are Regions of *Arabia*.



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Gataker.

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Plin. l. 8.  
c. 18.

via,



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LX.Strabo,  
lib. 16.

bia, so call'd from the Sons of *Ishmael* of the same Names, who were seated there, call'd by the Antient *Cedreans* and *Nabatheans*: The Inhabitants of this Country, says the Prophet, shall bring their Flocks to be sold at *Jerusalem*; and their Sheep shall be Sacrific'd on thy Altars: Which is a demonstration that the Words cannot be understood of the Church of Christ.

Ver. 8. *Who are these that fly as a cloud, and as the doves to their windows?*] Who are these which come flying to thee, as fast as Clouds, or as a flock of Pigeons to their Dove-houses? He knew them to be *Jews* returning homeward; but puts the Question to *Sion*, only to have the opportunity of assuring her, that they were her Children which she saw returning so fast.

Ver. 9. *Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God: and to the holy one of Israel, because he hath glorified thee.*] If it be an objection that some of thy Sons are banish'd into distant Islands, from whence it seems next to impossible that they should ever escape; yet I assure you the Ships of the Merchants shall be ready to bring them home first, that is, before they undertake any Voyage for their own private advantage, *Unto the Name of the Lord thy God*, that is, unto *Jerusalem*, the place which he chose to place his Name there: This I take to be the meaning of *Berishonah*, and think it makes better Sense than the wild Conjecture of some, who fancy in this they discover the calling of those who from Eternity have been predestinated to Glory, or of *Sanctius* who understands it of the first stage of our Saviours Life or his Infancy, when the wise Men from the East came to Worship him.

Deut. 12. 5.

Sasbout.

Ver. 10. *And the sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.*] If this be understood, says *Sanctius*, of the rebuilding of *Jerusalem*, it will be very easy to shew how after the Restauration of the *Jews* this was fulfill'd: Since we learn from *Ezrah* how much *Cyrus* contributed, to the rebuilding of the Walls and the Temple, and how kindly his Royal Successors assisted them in both: And I should be glad to see

Ezra. chap. 1.  
6, 7.

a reason why this is not more applicable to the *Persian* Monarchs than to *Constantine*, and other Christian Emperors, who built Churches indeed, but not while they were strangers to the Faith: Neither can the Persecutions which the Primitive Church underwent, be ascrib'd to God's Anger, as *Sanctius* owns.

Ver. 11. *Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought.*] The Prophet gives the reason why the Gates should be open continually, because Victories should flow in upon them so fast, and Captives be brought in so continually, that it would be too great a trouble, to open them as often as there should be occasion.

Ver. 12. *For the nation and Kingdom that will not serve thee, shall perish: yea, those nations shall be utterly wasted.*] *Josephus* gives an account of the Victory of the Jews over the Tyrians, and those of *Ptolemais*, as also of the Victory they obtain'd over the *Ammonites*, and *Gileadites*, Lib. 12. Antiq. chap. 16. of the subversion of *Pella*, lib. 13. chap. 23. and in the *Matchabees*, we have a particular narration of their Success under *Judas Maccabaeus*, all which tend to the fulfilling of this Prophecy.

Ver. 13. *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious.*] By the Glory of Lebanon is meant, the Cedar which is the tallest and stateliest of Trees, for which Lebanon was Famous; by this the Prophet intimates that the Syrians, which possess'd Mount Lebanon, should be subdu'd by the Jews, or at least should so far either stand in fear of them, or respect them, that they should furnish them readily with Materials towards the building of the Temple: Which he calls the place of Gods Feet, because God was suppos'd to sit between the two Cherubims over the Ark which stood in the Temple.

Exod. 25. 17.

Ver. 14. *The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the holy One of Israel.*] By the Sons of them which afflicted thee, may be meant



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meant the Posterity of those neighbouring Nations, which before they were carry'd into Captivity, were always disturbing their repose, or else the Babylonians who were left in Judea; when they were transported to Babylon, who upon their return endeavour'd at first to hinder their settlement; but finding their numbers Increase and Success attend them, might endeavour a reconciliation and court their Friendship: Which is all the Prophet means by *bending and bowing themselves at thy feet.*

Ver. 15. *Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.*] He speaks to the City of Jerusalem, which had been uninhabited for many Years, so that no Man went through her Streets: And promises to restore her to her antient Glory, and continue it to her for many Ages, which is all the means by the Hyperbolical Expression of an *Eternal Excellency*, and *the joy of many Generations.*

Ver. 16. *Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know that I the Lord am thy saviour and thy redeemer, the mighty one of Jacob.*] That is, thou shalt draw the riches of the Gentiles to thy self, and be glutt'd with them as a Child is with Milk from the Mothers Breasts; *Satiaberis divitiis populorum*: And accordingly we find in the History of their return, that among other things, Cyrus in his Proclamation gave strict charge, *Whosoever remaineth in any place where he sojourneth: Let the Men of his place help him, with Silver and with Gold, and with goods and with Beast, besides the Free-will Offering for the House of God, which is in Jerusalem.* And we may take notice that as the Prophet represents them, as govern'd by their own Laws, and exhorts them to Charity and Brotherly kindness, a Virtue they could not possibly Exercise, were they stript of all and made Slaves of, according to our notion of modern slavery; So the Historian represents them as *sojourners in a strange Land*, where at first very probably they were roughly us'd and treated barbarously, but after some Years they were settled in such and such places, under such restrictions as the Government thought fit to impose on them, and left to their own Laws and Customs among themselves.

Ver.

Chald.  
Paraph.

Ezrah. i. 4.

Ver. 17. *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.]*

That is, I will give thee such Officers to govern thee, as shall be meek and peaceable, not ready to sacrifice thy Peace to their own Caprice, and declare War against their Neighbours, only to make themselves considerable by the Management of it. And those who shall be appointed to collect the public Subsidies, which the Affairs of the Kingdom shall at any time make necessary to be rais'd, shall be Men of Integrity, who will not greedily extort any more than thy just proportion, and honestly apply what they gather to the Uses for which it is given: Which the Prophet puts in, to prevent an Objection *Sion* might make, What shall I be the better, if thou givest me Gold instead of Iron, if I must be govern'd by such Magistrates as will take it away whether I will or no?

Ver. 18. *Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.]* That is, Thou shalt for the future be secure from the Invasions of Enemies; thy Borders shall no more be infested by plundering Armies, nor thy Countrey be destroy'd by Fire and Sword, as it has often been in times past; but thou shalt call thy walls salvation; that is, Thou shalt be secure within thine own Walls, and shalt praise God for the happy change of thy Circumstances.

Ver. 19. *The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.]* The Prophet does not mean, That when they were return'd to *Judea*, they should have no more occasion for the Light of the Sun or Moon; but that their Happiness should consist in a full Enjoyment of God's Favour, and the Blessings necessarily consequent thereupon, in comparison of which, the Light of the Sun and Moon should be of no regard or account.

Ver. 20. *Thy sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.]* *Sion's* Sun was set when God was angry with her, then the dark



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Night of Affliction was upon her; but after her Restoration, she shall be happy under the constant Influence of God's Favour without any interruption or diminution.

Ver. 21. *Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified:]* The greatest part of those which return'd to *Sion* were purg'd from their Sin by the Fire of Affliction, and were therefore *righteous* and good Men; that is, good *intentionally*, such as had an awful Sense of the Majesty of God, and were resolv'd to obey his Commands, as far as Human Frailty would give them leave: And we have reason to think, that no others return'd to their own Countrey, because the Sword, and the Famine, and Diseases had consum'd the greatest part of the Wicked, and many of them which remain'd alive, return'd not, but remain'd still in *Babylon*.

Cap. 57.20,21

Ver. 22. *A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.]* This may be understood of a single Person, or a Family; and the Prophet, by the large Expression of *one becoming a thousand*, means no more, than that God would cause them to multiply and replenish the Land. *I the Lord will hasten it in his time*; that is, *In my time*, in the time I have appointed for it.

The

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The first, and part of the second Verse, are literally true of our Saviour, and therefore they are justly by him apply'd to himself: *Euk. 4. 13.* They are literally true also of the Prophet Isaiah, and must be understood of him, because they stand connected with the third and fourth Verses; which it is impossible to make Sense of, unless referr'd to the time of the Restauration of the Jewish Captives. The Prophet here again asserts the Divinity of his Mission; that he was indu'd with the Spirit of Prophecy, on purpose to comfort his afflicted Countrymen, to proclaim that remarkable Period, wherein God would shower down Blessings on his distressed People, and revenge their Sufferings on their Oppressours Heads. A Time which should give them the happy Opportunity of raising Jerusalem out of that desolate condition, in which she had lain many Years; and make them forget the Thoughts of a long Captivity; alledging, that God is a God of Justice, and would therefore make all things even, reward them for their Sufferings, and their Enemies for their Inhumanity: And then, Verse 10. he represents Jerusalem in a transport of Joy, at the pleasing prospect of her Restitution.

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Verse 1. **T**HE spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. ] This the Prophet speaks in his own Person, of himself; as if he had said, The Lord has indu'd me with the Spirit of Prophecy, by which I am enabled to foretel what shall befall my Brethren many Years yet to come; and he hath bestow'd on me this Prophetic Spirit, because he has anointed me to preach good Tidings to the Meek. Now while the Prophet was under the Influence of this Spirit, no body can deny that the Spirit was upon him; tho' in a different manner than he was upon Christ, on whom he visibly descended in the shape of a Dove, and with whom he was personally united.

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ted. *Isaiah* was sent, or anointed, to preach good tidings to the poor afflicted Jews, as *Nanavim* signifies; and *Christ* to the poor in spirit, as the same Word signifies also. To bind up the broken-hearted. This is a Metaphor taken from the Practice of Surgeons, who bind up any broken Part of Man's Body, and by that means keep it in the Natural Position, that when it is heal'd, it may be serviceable to the same Uses as before: So that by binding up the broken Heart, is meant ministring Comfort to the afflicted Soul; which *Isaiah* did to the Jews under bodily Affliction; and our Saviour to those who repented of their Sins, and were afflicted on their account. To proclaim liberty to the captives. This *Isaiah* did by his Prophecies relating to their Redemption, which was the same as if he had declar'd it by Word of Mouth to them; this our Saviour did to those who were under a Spiritual Captivity, Slaves to Sin and Satan, by the preaching of the Gospel. And, the opening of the Prison to them that are bound; as the Jews were in close Confinement, whom *Isaiah* did as it were tell aloud, *Cyrus* their Redeemer was coming, who would open their Prison-Doors, and knock off their Fetters; and this our Saviour did, in a Figurative Sense, to the Spiritual Captives.

Ver. 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn.] To proclaim the acceptable Year of the Lord, the Time in which God was pleas'd to exhibit Favour and Grace, to extend Mercy and Goodness: *Shenath Ratzon*, the Year or time of God's being well pleas'd. This *Isaiah* Proclaim'd, when he foretold their Deliverance out of Captivity, at which time God was well pleas'd with and delighted in his People: And *Christ*, when he Preach'd the Gospel, at which time there was in Heaven *Ratzen*, good will towards Men. Our Saviour came into the World about such business as God took pleasure and delighted in: And here it is to be observ'd that our Saviour breaks off; plainly intimating that He was no way concern'd in the following Expressions, he was not to proclaim the Vengeance of God, which immediately follows: Love was the great Message he was sent on, that God had laid aside his Anger and would be reconcil'd to Mankind.

Ver.

Ver. 3. *To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*] This is to be understood of the Jewish Captives, only those of the Inhabitants of Sion, who mourn'd in Captivity in Babylon, to whom the Prophet Proclaim'd joyful News, such a change of condition as would turn their mourning into Joy; which is the meaning of the various Metaphors of giving beauty for Ashes, oyl of Joy for mourning, and Garments of Praise instead of the Spirit of heaviness: that they might be call'd the Trees of Righteousness; that they to whom I Preach may by my Preaching become Trees of Righteousness, agreeable to the Soil they were to be planted in, viz. Judea, the Holy Land, and such as the Almighty Planter might take a pleasure in, which could not be unless they bore some resemblance to the Righteousness and Holiness of his Divine Nature.

Ver. 4. *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*] Every one at first reading of these Words will be convinc'd they are to be understood of the Jewish Captives only, who restor'd their desolate Cities to their antient Splendor, and rais'd up the desolations of many Generations, those places which had been uninhabited for 70 Years, ever since they were carry'd into Babylon.

Ver. 5. *And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers.*] The interpretation is easy, says Sanctius, if understood of the return of the Jews, and the happy change of their Condition: Strangers should toil for them, and do all their laborious Work, some of which they should take Captives in War, and make their Servants; others they should hire for their Money, for they should be rich enough to afford it, so that one way or other they should have all their drudgery done without any trouble to themselves. Tho' we cannot shew how this particular was fulfill'd, because of the great Chasm in the Jewish History: Yet it is very probable that out of those Nations which they



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they conquer'd they brought home many Captives, whom they imploy'd in the drudgery of the Field.

Ver. 6. *But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast your selves.]* As the Priests neither Till'd the Ground, nor fed Sheep, but were supply'd with all Necessaries by the labour of the other Tribes: So, says the Prophet, shall ye Jews, when resettled in your Native Country, be named the Priests of the Lord, that is, be as the Priests and Ministers of God, ye that have been for many years the Slaves of the Chaldeans, and done all their fatiguing Work, shall then have others to Toil and Sweat for you, and live at Ease on the Fruit of their labour.

Ver. 7. *For your shame you shall have double: and for confusion they shall rejoyce in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.]* Instead of that shameful condition of slavery, to which they were reduc'd by their Conquerors, they shall receive double Honour; and instead of that Ignominy which they underwent in the Land of Chaldea, they shall triumph in their own Inheritance: Therefore, that is, for in their own Land they shall possess a double portion of God's Blessing, and enjoy a long Succession of happy Years.

Ver. 8. *For I the Lord love judgment, I hate robbery for burnt offering, and I will direct their work in truth, and I will make an everlasting covenant with them.]* The Prophet assigns the reason why God would deliver them, *I the Lord love Justice, and hate Robbery for burnt Offerings*; or, as the Word by a different reading may be Translated, and hate unjust rapine, ἀπράγμια ἢ ἀδικίας, as the LXX render it, who read *Naula* instead of *Nola*: And thus the meaning of the Prophet will be, *I the Lord love Justice and hate Oppression, therefore I will deliver my People, when they have suffer'd proportionably to their Transgressions, and punish their Enemies for their unjust Oppression of them. I will direct their work in truth, dabo illis equam mercedem*, as the Church Paraphrast renders it, *I will reward them according to their behaviour under their Sufferings, or in proportion to the overplus of*

of their Sufferings above their Deserts, which God, who knew the greatness of their Sins, and their Sufferings, exactly knew how to balance and adjust.

Ver. 9. *And their seed shall be known among the Gentiles, and their off-spring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.*] That is, shall be famous and bear a Figure among the Gentiles; and be respected as the favourites of Heaven, as God is said to be known in Judah, which the Psalmist in the following Words explains, *his Name is great in Israel.*

Psal. 76. 1.

Ver. 10. *I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth her self with her jewels.*] This is spoken by Jerusalem, as the Chaldee Paraphrast rightly observes, who cannot contain her great Joy upon hearing such glorious Promises, or seeing the punctual accomplishment of them; for she speaks as if her Sons were already redeem'd, *He hath clothed me with the garments of Salvation, &c.* but the Words should be render'd futurely; He will redeem my Captive Sons, and restore them to me again and make me as glorious in the Eyes of the neighbouring Kingdoms, as if I were array'd in the richest Dress, like a Bridegroom, set off with all the Ornaments which Art can furnish, on the Marriage Day.

Ver. 11. *For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.*] That is, God has engag'd his Word that he will redeem them; and as the Seed which is sown in the Earth, puts forth its Head in Spring and begins to discover it self, so shall the Righteousness, or Goodness, or Veracity of God be conspicuously display'd in the sight of all the Nations, in the wonderful Deliverance of his People.

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## The ARGUMENT of Chapter LXII.

*He wishes, says Sanctius, to the Church Redemption from her Spiritual Enemies, and to Jerusalem deliverance out of Captivity: So he may fancy, but I am sure the Words can fairly be understood but of one of them, and I think it most natural, when the Prophet speaks of Sion and Jerusalem, to understand him of the Affairs of that City, rather than of the Church, because I can see no reason why the Church should be call'd either one or other. Those who understand it of the Church, are strangely put to it, to shew, when she was forsaken, verse 4. when her Land became desolate, or what particular place is meant by Eretz, her Land. In the times of Persecution, which must be the suppos'd time of her being forsaken, she had no Lands to be made desolate: And the Lands which the liberality of Christian Princes, and others bestow'd on her after those times, have never, that I know of, been in such a condition as to deserve to be call'd desolate; nor can I conceive in what Sense the Land of the Church can be said to be married to the Lord: But all is plain and easy at first sight to a common Reader, if the Words be taken in their genuin signification. The three last Verses particularly contain so plain a description of the Return of the Captives, homeward, that it is impossible to know the meaning of any Words, if the Prophet does not mean to set forth their Redemption and Restauration.*

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LXII.

## C H A P. LXII.

*Verse 1.* **F**OR Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Some suppose these Words to be spoken in the Person of God himself, professing that he will not let the Kingdoms of the World be at rest until he have restor'd his People to their own Land, God being said to sit quiet and be silent, while he suffers Men to tyrannize over his People; others understand them as if spoken by the whole Body of the Captive Jews, incessantly soliciting God for their Restitution; but others, with whom

Gataker.

whom I concur, conceive them to be spoken by the Prophet, imposing on himself a continu'd Task, to be incessantly employ'd either in publishing these glad Tidings of Redemption, or by Intercession and Prayer earnestly beseeching God to hasten the Performance of it; this he did, not till they were deliver'd by *Cyrus*, (much less till the appearing of the *Messiah*, as most understand by *Righteousness*) but the Prophet means no more than that he would do it as long as he liv'd, until the *Righteousness thereof go forth as Brightness*; that is, until God vindicate his own Justice, and the Deliverance of *Sion* appear as conspicuously as a burning Lamp on a lofty Mountain. *Forerius.*

Ver. 2. *And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.*] The Captivity of the *Jews* made a Noise not only in the *Chaldean* Dominions, but in other Nations also, who might justly conclude they were guilty of some abominable Wickedness to deserve such hard Fortune; therefore the Prophet tells *Sion* that the *Gentiles* shall see her *Righteousness*, how she is righted by God, and what Vengeance falls on the Head of their Oppressors, and Kings not think it below them to take notice of their glorious Restoration.

Ver. 3. *Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*] Commentators are strangely puzzled to give a Reason why the *Crown*, which belongs to the *Head*, should be worn in the *Hand*; but the Difficulty may be avoided by this Translation, *Thou shalt be as a Crown of Glory through the Hand of the Lord*, that is, by his Power, which shall be manifested in thy Deliverance, and make thee honourable in the Eyes of all People.

Ver. 4. *Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land, Beulah: for the Lord delighteth in thee, and thy land shall be married.*] That is, thou shalt no more be forsaken by God or thy Inhabitants, neither shall thy Land any more be laid waste by foreign Enemies, for thou, O *Jerusalem*, shall be the Delight of the Lord, he shall take a Pleasure in doing thee good, and thy Land shall be taken again into his Favour, and by solemn Contract

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be engag'd to the Lord; this is the meaning of the Names *Chephzibah* and *Beulah*, the first signifies *voluntas mea in ea*, the other *maritata*, both mean the same thing, that God would set his Affection on *Jerusalem* and the Land of *Judah*, and use them with the same Tenderness as a loving Husband shews to the Wife of his Bosom, which is more largely express'd in the following Verses.

Ver. 5, 6. *For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.*] He calls the Prophets and Pastors, to whom the Care of God's People was committed, *Watchmen*, because they were to inform them of their Duty, and of the Danger of failing in it, as the *Watchmen* were to give notice of the Approach of an Enemy, to which End their Station was usually on some high Tower or Wall; these Spiritual Watchmen (says the Prophet) shall never cease either calling upon the People to put them in mind of their Duty, or calling upon God to pour down Blessings on his People, and forgive their Transgressions.

Ver. 7. *And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*] He directs the Prophets to call upon God incessantly, as if he were to be prevail'd upon by Importunity, and would grant them their Petitions if it were for nothing but to get rid of their Noise; *ye that make mention of the Lord*, that is, *ye Priests and Levites*, who are set apart to God's Service, *keep not Silence, give him no rest till he establish and make Jerusalem a Praise in the Earth*, by which he means if they pray'd to him he would establish her.

Ver. 8, 9. *The Lord hath sworn by his right hand, and by the arm of his strength, Surely, I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.*] He not only assures them that Strangers shall no more reap their Corn and drink their Wine, and confirms it by an Oath to them, but tells them who should, *They that*

that have gathered it, and they that have brought it together; by which he means the poor People of the Land, whose Hands were usually employ'd in getting in the Harvest, they shall enjoy the Fruit of their Labour, and thou shalt not grudge to let them eat and drink of thy Corn and Wine; so plentiful shall thy Harvest be, and thy Vintage so good, thou shalt suffer them to take freely of both, and they shall praise God for those and all other his Blessings in the Courts of his Sanctuary, in the Buildings and Places about the Temple, in which, by the Law of Moses, the Tenths were to be eaten.

Lev. 16. 18.

Ver. 10. *Go through, go through the gates; prepare you the way of the people, cast up, cast up the high way, gather out the stones, lift up a standard for the people.*] Here the Style of the Prophet is very Pindarical, first he speaks to the Captives as if he saw them near the Gates of Babylon, and bids them go through them, that is, pass out of the place of their Captivity; then, as if he saw Workmen in the Road, he bids them level the Ground, and make it plain, that they may not be tir'd by ascending and descending steep Precipices, nor hurt their Feet with sharp Stones; then, as if they had not yet receiv'd notice of their Deliverance, or were not inform'd of the Place where they were to rendezvous, in order to return all together, he commands a Standard to be erected for the People, that is, over their Heads, so high that it might be seen by those at the greatest distance.

Ver. 11. *Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.*] Behold, the Lord has given Commission to Persons appointed to that Purpose to proclaim to the most distant Bounds of the Chaldean Empire, that the Salvation of the Daughter of Sion is at hand; and this God did by putting it into the Heart of Cyrus to set all the Jews at Liberty, a People he was perfectly a Stranger to, and had no Obligation upon him to shew so much Favour to.

Ver. 12. *And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken.*] That is, the Nations round about, when they see this wonderful Revolution, shall lift up their



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Port-Royal.

Hands and say, these Jews are a holy People, that is, separated by God from the rest of the World to be the Objects of his Kindness, they are the Redeemed of the Lord, for without the Interposition of Providence the Chaldeans might have been subdu'd by the Persians, and yet the Jews have remain'd Captives still; and thou, O Jerusalem, shalt be call'd, Sought out, a City not forsaken; & vous ne serez plus appelle la ville abandonne, mais la ville recherchee & chérie de Dieu.

## The ARGUMENT of Chapter LXIII.

(b) Hieron,  
Cyril,  
Haymo.  
Forerius.

Most Interpreters understand the beginning of this Prophecy of the triumphal Ascension of Christ, and I think with as much reason it may be referr'd to the triumphant entry of any Roman General; for I cannot see one Word that looks that way. Others (b) think the Prophet speaks of the Conversion of the Gentiles to Christianity: Others of Christ's Enemies, Death and the Devil, brought into subjection under his Feet, against which, this obvious Objection lies, that they were such Enemies, as had no Blood to stain the Garments of the Conquerors. Sanctius thinks the Prophet may be understood of the Slaughter and Conquest of the Enemies of the Jews in general, and Grotius of the Victories gain'd by the Jews, under the conduct of Judas Maccabeus over the Idumeans, the inveterate Enemies of this Nation; but I who speak in Righteousness, and mighty to save, is too great a Character even for that fortunate General, and belongs only to God. If after so many great Men, I may be free to give my own Thoughts, I am of Opinion that the Prophet is still on the Subject of the destruction of their Chaldean Oppressors: I am sensible it may be objected, that the Scene of this Slaughter is laid in Edom and Bozrah, Places at a great distance from Babylon, and no way concern'd in the Conquest of Cyrus; to which I think this a satisfactory Answer, that the Prophet is not necessarily to be understood of a bloody Engagement in those very Places, but that in those Places he first discover'd the Conqueror returning from the slaughter of the Babylonians, which he knew nothing

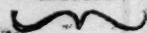
thing of till he came to Edom and Bozrah, Places on the borders of Judea, in the Road from Babylon to Jerusalem. And this Interpretation is favour'd by the 4th Verse, where God says. The Day of Vengeance is in my Heart, and and the Year of my Redeem'd is come, which very Expressions the Prophet us'd before, ch. 61. 2. where he certainly points out the taking of Babylon by Cyrus, and the redemption of the Jews: I have no Authority to refer to, to justify this Observation, which has escap'd all Commentators I have seen, but I think it so natural, and so much favour'd by the Context, that it needs none. The Prophet had describ'd God compleatly dress'd in Armour, ready to set out against the Enemies of his People, here, as if he discover'd him afar off, in the Territories of the Idumeans, he asks him the reason, why his Garments are so much stain'd with Blood? to which he answers, He has been treading the Enemies of his People under his Feet; and then adds the very Words us'd before, when he describ'd him setting out on this Expedition, I look'd and there was none to help, I wonder'd and there was none to uphold. And after this Prediction of the slaughter of the Babylonians, and the subversion of the Empire, the Prophet in the Person of a Captive Jew, makes a grateful acknowledgment of the Mercies of God conferr'd on them from time to time, bewails their many Rebellions against him, and begs him at last v. 15. to look down with pity on their wretched condition, and remember the Relation they bear to him, that they are his Children and he their Father; which comes in naturally, after the slaughter of the Chaldeans by Cyrus, because tho' the Chaldeans were Conquer'd, they might have continu'd in Captivity still, and only chang'd their Masters, had not God put it in the Heart of Cyrus to set them free.

C H A P. LXIII.

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Ver. 1. **W**HO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save ] Bozrah was a Town in Idumea, and is here mention'd by the Prophet, not as if the Engagement he speaks of had happen'd there, but  
as



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as the Place where he first set Eyes on this returning Conqueror, whom he describes richly dress'd, walking with an air of Majesty, with the honourable stains of Blood on his Garment, which raising the Prophet's Curiosity, makes him ask who he is? and how he came by the Blood? and so he begins a short Dialogue, the Design of which was to let the *Jews* know, that God brought about their Deliverance by the slaughter of their Enemies, *I who speak in righteousness, mighty to save*; this is the answer to the Prophet's Question, *I who perform my Promise faithfully, and am mighty to save*; God describes himself by two of his Attributes which were exerted on this occasion, his Truth and his Power, *I who have often by the mouth of my Prophets assur'd you that I wou'd deliver you out of Captivity, and am now as good as my Word, I am he whom thou beholdest with dy'd Garments.* And that this Character belongs to God only, may be gathered from c. 49. 19. *I the Lord speak righteousness.*

Ver. 2. 3. *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.* God answers the second Question of the Prophet in the terms it was propos'd, *why are thy garments like him that treadeth the wine-press? I have troden the wine-press alone, I have conquer'd the Babylonians by my own Power, and none of them could bear up against me in Battle; for I trod them in mine anger, and trampled on them in my fury, and made such a slaughter among them, that my garments were stain'd with their Blood: So the Verbs should be render'd not futurely, because he is giving an account of an Action already pass'd: God here ascribes the Victory to himself, tho' Cyrus with the Medes and Persians, were instrumental in gaining it, because he gave them strength to do it, he weaken'd their Enemies, and without his concurrence they could never have succeeded in the Undertaking. Thus it is said of the Jews, in their way to the Land of Canaan, the Lord alone did lead them, and yet we know he led them by the hand of Moses and Aaron, as the Scripture expresses it in another place.*

Deut. 32. 12.  
Psal. 77. 20.

Ver.

Ver. 4. *For the day of vengeance is in mine heart : and the year of my redeemed is come.*] The Verbs in this Verse should be render'd in the *preterperfect* Tenses, because the Prophet represents God as giving an account of a Victory obtain'd by him over his Enemies, of whom he made so great a slaughter, that his Garments were all over bloody. Here he gives the reason why he made such a slaughter, because *the day of Vengeance was in his Heart, and the Year come in which he promis'd Redemption to his People; as if he had said, and no wonder ye see my Garments stain'd with Gore, since when I set upon them, I was resolv'd to revenge the sufferings of my People, the thoughts of which gave an edge to my Sword, and made me lay on without any Mercy.*

Ver. 5. *And I looked, and there was none to help; and I wondred that there was none to uphold : therefore mine own arm brought salvation unto me, and my fury it upheld me.*] This may be understood not of the time of the Overthrow of the Chaldeans, or the taking of Babylon, but of some time before it, as if God had said, I look'd about to see if any Nation or Prince would take compassion on my afflicted People, but there was none would give them any assistance; I was surpriz'd to find that there was no Body to give them any comfort under their heavy Calamity: Therefore I resolv'd to do it my self by my own Power; which he did by calling Cyrus, and sending him on the great Work of redeeming his People; who could never have prevail'd against the most powerful Monarch in the World, had not God strengthened him and given him wonderful Success.

Ver. 6. *And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*] To make the Sense coherent, this Verse should be render'd, *and I trod down the people in mine anger, and made them drunk in my fury and brought down their strength to the earth:* God speaks as if he had already done all this, as if he had by himself alone encounter'd the united Forces of the Chaldean Empire, and vanquish'd them singly, without any assistance, making them fall before him like Persons in drink, and no more able to defend themselves than a Person dead drunk.

Ver.



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Ver. 7. *I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.*] Here the Prophet in the Person of a Captive Jew makes a grateful Acknowledgment of the manifold Mercies bestow'd on their Nation from the Time that he first took them into Favour, the Thoughts of which serv'd to keep up their Spirits, and made them hope that some time or other he would be mindful of them, and redeem them, as he did their Forefathers.

Ver. 8. *For he said, Surely, they are my people, children that will not lie: so he was their Saviour.*] That is, when he undertook to deliver them out of Egypt he accounted them as his peculiar People, that would behave themselves dutifully toward him, *Children that would not lie*, and deceive his Expectation of them, and on that Account he became their Saviour.

Ver. 9. *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.*] By the Angel of his Presence the Jews understand Michael, the Tutelary Angel of their Nation, call'd the Angel of God's Presence because he was permitted to appear before God and attend him on his Throne. *Vid. the Bishop of Ely on Exod. 23. 21.*

Ver. 10, 11. *But they rebelled, and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? where is he that put his holy spirit within him?*] Some refer this to God; tho' they provok'd him to Anger by their Rebellions, and made him often give them into the Hands of their Enemies, yet he remembered the Times of Old, the Vertue of their pious Ancestors, and the great Kindness he had for them, and when they had smarted a while, deliver'd them out of their Distress; but others, with more Reason, think the Prophet is to be understood of the Captive Jews reflecting on their wretched Condition, and comparing it with Times past, and calling upon

upon God to do the same for them as he had done for their Forefathers. *Potius gemitus & querimonias miseri populi recitat, ubi ex flagellis didicit quam miserum sit a Dei protectione excidere.* Nam, *Populus* may be the Nominative Case to *Iiskor*, and then the words may be thus connected with what goes before; God was extremely kind to them for many Ages, but they rebell'd so often, and vexed his holy Spirit so much, that he became their Enemy, and fought against them, and, at last, gave them into the hands of the Chaldeans; yet, in the midst of their Calamities, they will remember the days of Old, think of Moses, and the People under him, deliver'd from Egyptian Bondage, and then cry out for the same Deliverer. Where is he that brought our Forefathers out of the Sea, with the Shepherd of the Flock, that is, Moses at the Head of them? Where is he that put his holy Spirit within him? *qui dona Prophetia dedit Mosi & Septuaginta Senibus.* But him may be re-ferr'd to the People, and by his holy Spirit being among them, may be understood God's presence with them.

Chald.  
Paraph.

Ver. 12, 13, 14. That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name.] In these three Verses the Prophet sets forth the Care he had of his People, leading them as it were by the Hand, that they might not fall and hurt themselves, dividing the Red Sea before them, and conducting them as safely through the dangerous Passage, as a Horse which treads on plain even ground, is in no danger of falling; or as a Beast heavy laden goes down a steep Precipice warily, with a great deal of caution every step it takes: So the Lord led his People gently through the Wilderness, and caus'd them at last to rest in the pleasant Valleys of Canaan.

Ver. 15.] Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? ] Having reflected on the great kindness of God to their Forefathers, they humbly beg him to shew the same kindness to them, since they



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lay under as great Calamities, which deserv'd his Compassion, as well as theirs. Where is that Love of thy People, and that Almighty Strength so often employ'd on their accounts? Where are the *Soundings of thy Bowels*, and of thy Mercies toward me? *Are they restrain'd?* I should choose to render the Verb *potentially*, *can they restrain themselves toward us?* Is it possible that such compassionate Bowels as thine, O God of all Mercy, should be able to forbear yearning at so great Afflictions as we lie under?

Ver. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our father, our redeemer, thy name is from everlasting.*] Tho' we have provok'd thee to anger by our Transgressions, thou art our Father still: Now therefore in this time of our Calamity, shew thy Fatherly Affection to us; if thou hast any Compassion, any Tenderness in thee, look on the bitter Sufferings of thy Children, and come and help us. As for *Abraham* and *Jacob*, they are our Fathers, but they know nothing of the Calamities we groan under, nor if they did, could they lessen them; therefore we apply our selves to thee, O God, our only living Father, *our Redeemer, thy Name is from Everlasting*; or, as this latter Clause may be better render'd, *our Redeemer is from old thy Name*; thou hast for many Ages been our Redeemer, and we implore thee once again to resume that Title.

Ver. 17. *O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servant's sake, the tribe of thine inheritance.*] The Word should be rendered, *Why hast thou permitted us to err from thy ways*; and nothing more can be meant; because the Goodness of God will not suffer him to lay Men under a fatal Necessity of acting contrary to his Will, and then punish them for it: And it appears by the design of this Chapter, that a bare permission only is meant, because the *Captives* do not excuse themselves, but confess their guiltiness, and acknowledge the Justice of God in their punishment.

Ver. 18. *The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.*] This is generally referr'd to their Possession of the promis'd Land, either because a considerable space of Time, when once run out, appears very short, when we look back and reflect

Capell.  
Vatabl.

reflect on it, or comparatively, with respect to Eternity, to which they thought God had given them a Lease of their Land: But the Original *Mitznar* signifies *little*, or *small*, as to quantity, as *Zoar*, is call'd a little City, or *small* in account or esteem, and therefore the *Vulgar* renders it, *Quasi nihilum possederunt populum tuum*; as a thing of nought have they possess'd this People. We who were once a People of Renown, are treated with all imaginable Contempt by our insolent Masters, they look upon us as abject Wretches, scarce fit to be employ'd in their most servile Drudgery. But *Gataker* thinks the Words may be rendred, *Even unto the least do they as by right of Inheritance, possess this People*; which gives a great *Idea* of the wretchedness of the Condition they were reduc'd to; they were not only *Slaves* to the Princes and great Men of the Kingdom, but to the meanest of the People, who us'd them with as much haughtiness and tyranny, as if they had been born their Vassals. And if this will not do, they put him in mind of his holy Temple, which had now for many years been a heap of Rubbish, to move him to compassion, by the consideration of his own Honour, which suffer'd in the Temples being trampled under Foot by the Heathen.

Ver. 19. *We are thine, thou never barest rule over them, they were not called by thy name.* That is, We have been thy peculiar People for many Ages: As for the *Babylonians*, thou didst never condescend to be their King, they were never call'd the *People of God*; by which the Prophet means, that they were related to God, and were honoured with the glorious Titles of *God's People*, and *God's Inheritance*, which the *Chaldeans* could not pretend to; therefore they hop'd he wou'd take care of them, and not suffer Strangers to insult over them any longer.



## The ARGUMENT of Chapter LXV.

Lyranus understands the beginning of this Chapter, of the second coming of Christ to Judgment: Others of the first, whose Opinion is imbrac'd by Sanctius; and yet there is more reason to refer it to his second coming than his first, because that was far from carrying with it anything of that Terror which is here describ'd: The Truth is, the Prophet is to be understood neither of one nor other, the same Subject being continu'd in this, which was handled in the foregoing Chapter, as several Commentators allow: In the Person of a Captive, he prays that God would come down from Heaven and destroy their Oppressors, bewail their many Transgressions which made them unworthy of any favour from him, puts him in mind of the near Relation they stood in to him, of the ruinous condition of their Country, and of the Temple, the place where their Fathers prais'd him; and concludes with a passionate Exposition, whether he could consider all this and not have pity on them.

Hugo, Pin-  
tus, Didac.  
Alvarez. Va-  
tabl. Grotius,  
Gataker.

Chapter  
LXIV.

## C H A P. LXIV.

Ver. 1. **O**H that thou wouldest rent the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.] This is part of that earnest solicitation made by the Captives in the preceding Chapter, that God would deliver them out of their distress. Beholding how barbarously thy People are dealt with, and thy glorious Temple, as it were insulted over by the Heathen; O that thou wouldest no longer forbear, but come down to our assistance, rending the Heavens before thee in thy passage. He speaks of God, as of a Man, descending from the upper Regions of the Air, in allusion to the receiv'd Opinion of the solidity of the Heavenly Orbs, which must be violently broke open before any passage could be made through them.

Ver. 2. As when the melting fire burneth, the fire causeth the waters to boyl, to make thy name known to thine adversaries, that

*that the nations may tremble at thy presence.]* These Words are part of that Wish contain'd in the former Verse, in which the Prophet plainly alludes to the shaking of Mount Sinai, when God descended from Heaven and came upon it; now the real shaking of a Mountain opens a passage for the latent Springs to break forth: Therefore to give us an Idea of the efficacy of God's descending, he supposes him surrounded with Fire, so hot as to loose the Texture of the Mountains, and make them pour down in liquid Streams.

Ver. 3. 4. *When thou didst terrible things, which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.]* The Note of similitude is wanting, O that thou wouldest shew thy self for us, as thou didst for our Fathers, when thou didst terrible things for them, such as they look'd not for, such as they could neither wish for before-hand, nor account for when past, meaning the Miracles he wrought for them in the Wilderness; Then thou didst come down from Heaven, and *the mountains flow'd down at thy presence*: And no wonder God should do so great things for them, since from the Creation of the World to this Day, there never was a Man, nor never will be, who can comprehend how far the Power of God can reach, when he appears in behalf of those who put their trust in him.

Ver. 5. 6. *Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth, for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.]* This Verse is very obscure, scarce two Interpreters agreeing either in the Translation or Exposition of it; the Sense, which to me seems most natural, is this, *Thou didst in former times meet our Fathers who rejoiced in keeping thy Laws, and working righteousness, that is, thou didst prevent them very often with loving kindness, and pleasingly surprize them with unexpected unsought for Mercies, even those*  
who

Biblia  
Maxima.



Chapter  
LXIV.

who remeber'd Thee in thy ways, that is, because they were mindful of thee and had an Eye to all thy Commandments. Behold thou hast been angry with us because we sinn'd, *bahem in eis*, in thy ways, by not walking in them in former Ages, yet were we sav'd and deliver'd. But now thou hast been angry with us so long, that we almost despair of thy Mercy, and that justly, for we are a corrupt degenerate People, unlike our Ancestors who walk'd uprightly in the ways of God, therefore we fade away in Captivity like a Leaf blown from a Tree; and not the Babylonians, but our own Iniquities like a Whirl-wind, remov'd us from our own Habitations into a strange Land.

Ver. 7. *And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.* He speaks in allusion to Moses; who is represented in Scripture as laying hold on God's Hand, and preventing him from destroying his People, *Let me alone*, says God, *that I may destroy them and blot out their name from under heaven*, as if his Hands were held, and he could do nothing against them, till Moses let go his Arm; but now there is no Body, says the Prophet, that can prevail so much with God, no Body that has Interest enough in him to bring him back, and make him look favourably on his forsaken People.

Ver. 8. *But now, O Lord, thou art our father: we are the clay, and thou our potter, and we all are the work of thy hand.* They put him in mind, that they are his Children, if by that means they may move him to compassion: They tell him, they are the Work of his Hands, intimating that they hop'd he would vindicate his own Honour, which seem'd to lie under some disgrace, while they were evil treated by the Heathen.

Ver. 9 10. *Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.* Here they try another way to prevail on him, by putting him in mind of Jerusalem, his Holy City; which had now for many Years been a desolation, they justly deserv'd what they suffer'd, but what had the Holy City done, or why should that suffer for her Inhabitants?

Ver.

Ver. 11. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.] They press him closer still, and make use of an Argument which was most likely to affect him: The Temple wherein our Pious Fathers prais'd thee, the beautiful Sanctuary in which thy Honour us'd to dwell, is burnt with Fire, the pretious Materials it was made of are nothing but Rubbish and Dust.

Ver. 12. *Will thou refrain thy self for these things; O Lord? wilt thou hold thy peace, and afflict us very sore?*] That is, Can't thou hold out against so many moving Considerations? Is it possible that thou can't behold thy Children in Chains, thy City in Ruins, thy Temple a heap of Stones; and not be prevail'd on to pity and put an end to our great Afflictions?

### The ARGUMENT of Chapter LXV.

The first Verse of this Chapter, is apply'd by St. Paul to the Conversion of the Gentiles, to which the Words consider'd by themselves, are very applicable: But I think it very unlikely that the Prophet should skip over so many hundred Years; and then only mention that important Event in a Word or two, and immediately return back again to the Jews in Captivity, of whom he had been speaking just before: Now that the following Verses from the Second to the Eighth, are to be understood of the Jews, is acknowledg'd on all hands; and that they cannot be understood of the Jews, in our Saviours time who reject'd the Gospel, is certain because the Jews here spoken of are accus'd of Idolatry, which Sin they were never guilty of after the Babylonian Captivity: Therefore we must understand the Prophet of the Jews before or in Captivity; and since in the foregoing Chapter he has been speaking of the Jews, as if they were then in Chaldea, and at the 17th Verse of this, he mentions the rebuilding of Jerusalem, nothing can be more natural then to understand the Prophet of the Babylonian Captives still, to which the Words most exactly agree.

Romans, 10.  
20.



Chapter  
LXII.

## C H A P. LXV.

Verse 1. **I** *Am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.*]  
At the Seventh Verse of the former Chapter the Prophet in the Person of a Captive Jew says there is none that calls on thy Name, that is, none that, like Moses, by their prevailing Intercession with God, were able to put a Stop to his Judgments, and appease his Anger, to which God returns a very gracious Answer here, *I will be found of them that ask not for me, I will be found of them that seek me not, I will say, Behold me, behold me, to a nation not calling on my Name;* Thus the Words should be render'd, and the meaning of the Prophet is, that God will be merciful unto them, and redeem them, tho' there were very few among them that call'd on his Name as they should do, or remember'd God in their Captivity; and this comes in very naturally after that earnest Application to God at the latter End of the former Chapter, wherein the miserable Captives run over all the Topics of Perswasion in the most moving manner that can be.

Ver. 2. *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*]  
The Connexion may be thus made plain: Though they deserve it not yet I will redeem them, and would never have suffer'd them to fall into such Misfortunes had they had any Regard to my Commands; but *I spread out my Hands every Day to a rebellious People, who were obstinately resolv'd to follow the Conduct of their corrupt Imaginations;* I call'd upon them by the Voice of my Prophets, and earnestly entreated them to be guided by me, and so he goes on, drawing such a Character of the Jews as cannot be apply'd to them at any time after their return into their Country.

Ver. 3. *A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick:*]  
The Verbs should be render'd in the Preterperfect Tense, *They provok'd me to Anger continually to my Face, by giving the Honour due to me to Idols; They sacrificed*

in Gardens, to their new Gods, contrary to a positive Command I gave them relating to their Sacrifices; *They burnt Incense on Altars of Brick*, to Idols of their own chusing, in Places of their own appointing, and upon Altars of their own erecting, in this also running counter to an express Command of God.

Ver. 4. *Which remain among the graves, and lodge in the monuments, which eat swines flesh, and broth of abominable things is in their vessels.*] Nectromancy or Prophefying, by the Information receiv'd from Infernal Spirits, was in Vogue among the Pagan Idolaters, and this the Jews, who were fond of imitating them in all their superstitious Fopperies, had learn'd; therefore, says the Prophet, they often resorted to dead Mens Graves, and lodg'd among the Funeral Monuments, either expecting to be inform'd of Things to come by the Spirits of those who lay bury'd there, or by the Devil, whose usual Haunt was suppos'd to be in those melancholy Stations; *They eat Swines Flesh, and Broth of such Things as by their Law they were not allow'd to make use of.*

Ver. 5. *Which say, Stand by thy self, come not near to me, for I am holier than thou: these are a smoke in my nose, a fire that burneth all the day.*] And yet tho' they were as bad as well could be, living in an open Violation of all the Commands of God, they fancy'd themselves superlatively holy, and would not come near any Persons of other Nations for fear of contracting some Pollution; *these were the Things which offended me, and made me give them over into their Enemies Hands, like Smoke offensive to the Eyes and Nose of all within its reach, and like a Fire continually burning at last kindled my Anger into a Flame.*

Ver. 6, 7. *Behold, it is written before me, I will not keep silence, but will recompense, even recompense into their bosom, Your iniquities, and the iniquities of your fathers together (saith the Lord) which have burnt incense upon the mountains, and blasphamed me upon the hills: therefore will I measure their former work into their bosom.*] These notorious Transgressions of my Laws, which they might fancy I took no notice of, were written in my Book of Remembrance, stood upon Record always in my Sight, therefore I could not keep in mine Anger any longer, but repay'd into their Bosom



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all the long Arrears of Punishment which were due to their Transgressions and the Transgressions of their Forefathers; the Afflictions they groan under are great indeed, but no less could satisfy my Justice for the unvisited Sins of many Generations; their Fathers were Idolaters, and so were they, therefore have I proportion'd their Punishment to the complicated Guilt of that sinful Nation; he speaks, as he has done all along, as if they groan'd under their Oppression in *Babylon*, and God gives the Reason why he suffer'd them to fall into such Calamities.

Ver. 8. *Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants sakes, that I may not destroy them all.*] Here he begins to speak kindly to them, *Thus saith the Lord*, As when a Vine is to outward appearance dead, and the Owner of the Vineyard is just going to root it up, if one chance to espy on some Branch of it a Cluster of Grapes, and cries out to the Owner, *Destroy it not*, for it is not quite decay'd, but may be recover'd, upon which he stops his Hand, and spares it; so will I spare my People, and preserve them from utter Destruction, for the Sake of those few sincere Servants I have among them.

Ver. 9. *And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servant shall dwell there.*] That is, says *Forerius*, the Apostles and their Successors; but can any one think that they, who were hunted about from place to place, dragg'd before the Magistrates, put into Prison, scourg'd like Malefactors, and at last forc'd to leave that City, and preach the Gospel in more hospitable Places, can in any Propriety of Speech be said to *inherit God's Mountains*, that is, *Jerusalem*, part of which stood on Mount *Sion*, and part on Mount *Moriah*? Nothing can be plainer than that the Prophet means, God will preserve a Remnant of *Jacob's* Posterity, and bring them back to their own Country, and re-establish them in *Jerusalem* and the other Cities which they dwelt in before.

Ver. 10. *And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lye down in, for my people that have sought me.*] And *Sharon*, tho' it be at present desolate, shall be stock'd with Cattel once more, and the Valley

Valley of *Achor* yield Pasture to Herds for my People, who then shall seek me, that is, call on my Name, and praise me for the Blessings they enjoy. St. *Jerom* calls all that Champaign Country about *Foppa* and *Lydda Sharon*, and *Achor* was a fruitful Valley near *Jericho*, where *Achan* was ston'd to Death. Chapter LXV.

Ver. 11. *But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.*] He speaks to the Wicked among the *Jewish Captives*, those who by their Sufferings were so far from being reduc'd to a Sense of their Duty to God, that they had quite forgot the Temple and *Jerusalem*, had no Desire to return to their own Country, but had rather stay and worship their Idols at *Babylon*; for such he foresaw there would be among them. By Troop he means the Multitude of their Idols, which they so doted on, that they thought they could never have enough, and are therefore said to be in their Whoredom insatiable; Or the Heavenly Host of Stars, which they worshipp'd instead of the Maker of them; that they us'd to spread a Table to their Idols, and furnish it with Provisions, appears by the Story of *Bel* and the Dragon; that furnish a Drink-Offering, that is, that sacrifice to that Number, *Lamenti* in the Original, by which *Forerius* thinks the Prophet means the God *Mercury*, *Præses computuum & negotiationum*, from *Mana*, to number; *Pagnin* the Planets, *Varablus* Fate; but I think it very probable it respects the Number of their Idols, which was so great that he call'd them a Troop before. *Ezek. 16. 24.*

Ver. 12. *Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer, when I spake ye did not hear, but did evil before mine eyes, and did chuse that wherein I delighted not.*] The last Word in the foregoing Verse signifying Number, the Prophet takes occasion to deliver their Doom in these Terms: Since ye worship that Troop of Idols, and pour out Drink-Offerings to so great a Number of Deities, I will deliver you up to Slaughter by Number or Tale, so that none of you shall escape, because when I called ye did not answer; he alludes to a Servant, who ought to be ready to run at his Master's Call, but they were quite other-



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wife, took no notice of what he said to them by his Prophets, no more than if they had lost their hearing.

Ver. 13, 14. *Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoyce, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.* ] Here the Lord makes a plain distinction between his *Servants*, that is, those who kept themselves firm in the Worship of the God of Israel, and those who fell away from the true Religion, to the Idols of *Babylon*; and we must not understand the difference of their condition here foretold, while they were together in *Captivity*, because, if any difference was made, it is very likely they who worshipp'd the *Chaldean* Gods, would be dealt with most mildly; but this difference was to commence when the *faithful* *Servants* of God were restor'd to their own Country, and there enjoy'd an uninterrupted State of Happiness, while their *Idolatrous* Brethren were left behind in the same woful Condition, in which they should remain as long as they liv'd.

Ver. 15, 16. *And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. That he who bleisseth himself in the earth, shall bless himself in the God of Truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.* ] That is, Ye who have Apostatiz'd from the Religion of your Ancestors, and forsaken me your God, shall be slain that is, die in *Captivity*, or else be slain by the *Medes* and *Persians*, and your Names become a curse to my *Chosen*. When your Brethren have a mind to gain credit to what they say, they shall say such a Form, May I become like the *Idolatrous* *Captives* who perish'd in *Babylon*, if it is not true. And he shall call his *Servants* by another Name; that is, they shall be differently dealt with, or they shall be call'd by another Name, such as shall be us'd in Blessing, and not in Cursing; for he who bleisseth himself, that is, wishes himself good success in any undertaking, shall say, May the good God of Truth bless me, as he blessed the pious *Captives* of *Judah*. *Contingat mihi id*

*id quod Deo dilectis servis a Deo fidelitatis datum est; because* Chapter  
*their former Troubles are forgotten: For they shall forget* LXV.  
*the Afflictions they have undergone, and they shall be hid*  
*from their Eyes, be quite taken away, and brought to an*  
*end.*

Ver. 17, 18. *For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be thou glad and rejoyce for ever in that which I create: for behold, I create Jerusalem a rejoycing, and her people a joy.]* That the Prophet is still speaking of the faithful Jews who should be redeem'd from Captivity, I think is very plain: At the 8th Verse, in general, he promises, That he will not utterly root them up, but restore some of them to their own Country, and make them inherit the mountains of God; and in the 14th, The same Servants of God, the same pious Captives, shall sing for Joy of Heart, their Troubles and Afflictions shall be forgotten, v. 16. *Why? For behold I create a new Heaven, and a new Earth.* Which Hyperbolicall Expression he explains in the following Verse, *Behold I create Jerusalem a rejoycing, and her people a joy.* And did he not do this when he brought the Captives from Babylon to Jerusalem? Had the Jews ever greater occasion of Joy, than when they found themselves in a peaceful Possession of their Native Country, after the Hardships of a seventy Years Captivity? Then the Heaven and the Earth were new to them, the Sky not overcast with gloomy Clouds, as it had seem'd to them in the long interval of their Captivity; the Earth had quite another Face than before, every thing look'd gay and pleasant to them. In vain then do the Jews expect the coming of Messiah still, for this Reason, because the Heavens and Earth continue the same. The Words are only expressive of the great Alteration which should be to the Jews, for their better; their Prosperity should be such, in regard to their former Affliction, that they should seem to be, if I may use so common an Expression among us, in another World.

Ver. 19. *And I will rejoyce in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.]* That is, I will take a delight in pouring Blessings on Jerusalem, she shall no more, for many Ages, have any such occasion to bewail her Condition,



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or lament the untimely Death of her slaughter'd Inhabitants, as he explains himself in the next Verse.

Ver. 20. *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.* Your Children (speaking still to Jerusalem) shall not be snatch'd away by untimely Death; nor your Sons of riper Years be taken from you, till they have run the utmost length of Life; that is, they shall not be kill'd by Enemies. *But the sinner being an hundred years old, shall be accursed.* He prevents an Objection, That this is not such a special Blessing of the Righteous, or his Servants, for the sinners also shall fulfil their days; which if any of them should, says the Prophet, yet shall he be accursed. Therefore the Prophet here not only promises a long Life to his Servants, but a Blessed long Life, which shall be accompany'd with length of Joy and Happiness.

Ver. 21, 22. *And they shall build Houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands.* That is, When they are return'd to their own Country; for the days of my People shall be not like the fading Leaf, which every year drops off; but like the days of a tree, which continues for many years: So that they shall live a long while to enjoy those Houses which they have erected, tho' a great number of those that return'd could not but be very old.

23. *They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.* The Prophet expresses the same thing in other Words; They shall not be at the trouble to build Houses, and not enjoy them; They shall not bring forth Children to have them slaughter'd before their Eyes; for they are the true Seed of Abraham, Isaac, and Jacob, whom the Lord blessed in themselves, and in their Posterity, and their Children after them shall partake of the same efficacious Blessing.

Ver.

Ver. 24. *And it shall come to pass, that before they call, I will answer, and whiles they are yet speaking, I will hear.] That is, Whatever they ask, I will immediately grant.*

Ver. 25. *The wolf and the lamb shall feed together, and the lyon shall eat straw like the bullock: and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.] That is, Nothing but Peace and Harmony shall reign among them, they shall be quiet within, and secure without, and dust shall be the serpents meat: That is, the Serpent, a venomous Animal, apt by nature to fly in Man's Face, shall be contented with the Food assigned him by God, Dust shalt thou eat all the days of thy Life.*

### The ARGUMENT of Chapter LXVI.

*This, as well as the former Chapter, is generally understood of the Rejection of the Jews, and the wonderful Increase of the Church of Christ, by the flocking in of the Heathen Nations. But the Prophet, as plainly as Words can do it, distinguishes the Jewish Captives into two different Classes, and promises those who tremble at the Word of God, a joyful Restoration, v. 5. threatening as certain destruction to the Idolaters, v. 17. and at the 20th Verse, he describes the officious Nations conveying the Captives to Jerusalem, some on Horses, and some in Chariots, some in Litters, and some on Mules, according to what they were able to bear, and concludes all with a lively Description of the destruction of those who Apostatiz'd from him to the Babylonian Idols, whose Carcasses he foretels should lie unbury'd in the open Fields, rotting and stinking so abominably, that no Body should be able to come near them. This is the natural Sense of the Words, and I cannot imagine what should induce Commentators to understand them of the Church. The Temple, the City, the holy Mountain of Jerusalem, Priests and Levites, New Moons and Sabbaths, are such things as the Church is no way concern'd in, and they who give themselves such a liberty of Interpretation, make a Nose of Wax of the Scripture with a witness.*



Chapter  
LXVI.

## C H A P. LXVI.

Ver. 1. **T**hus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? This implies that the Captives in their earnest applications to God, put him often in mind of their Temple, and very probably the more to move him to compassion, made large promises to erect a more stately building to his Name; to which God answers here, tho' he was pleas'd to place his Throne, as it were, among them, and keep his residence in their Temple, Heaven was his proper Throne, and the Earth his proper Foot-stool. And, since I fill both Heaven and Earth, where can ye build a Temple, or make such a place for me to rest in, as becomes the Majesty of so great a God?

Ver. 2. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this Man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. For all these things which ye behold in Heaven and Earth, are the work of mine hand, saith the Lord, and by me they have been supported in being, ever since they were created: What merit then can ye pretend to by building a Temple for me, which is only giving me what was my own before? but if ye have a mind to please, ye must take another course, for I have no regard to such actions as may be done without any Honour to me, but to this man will I look, him alone will I look on with a pleas'd Countenance, who shews his respect to me, by fearing to do any thing contrary to my Commands, and is humble and heartily sorry for it, if by the infirmity of his Nature he be betray'd into an undesign'd Transgression: This the Prophet mentions to let them know upon what condition they were to enjoy the lasting Blessings promis'd, not vainly think to please God by building him a Temple and offering him Sacrifices, unless they were regardful of his Laws.

Ver. 3. He that killeth an ox, is as if he slew a man: he that sacrificeth a lamb, as if he cut off a dogs neck: he that offereth an oblation, as if he offered swines blood: he that burneth

*eth incense, as if he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abominations.]* He acquaints them how little God valu'd their external religious Performances, when the inward affections and dispositions of Mind, such as he delighted in, were wanting; nay, so far was he from setting any value on them, that he *that kill'd an Ox for an oblation* to him, should be look'd upon as a *Murderer*, if he had not at the same time an inward reverence for his Laws, and behav'd himself accordingly. He speaks here of the *Captives* who thought they should merit God's favour, if they were but punctual in the observation of those Laws which God had given them concerning Sacrifices, and other external Injunctions; *yea, they have chosen their own ways*, but so far have they been from reverencing me, that they have done all these things walking in their own ways contrary to my Commands, and have delighted in such things as are an abomination unto me.

Ver. 4. *I also will choose their delusions, and will bring their fears upon them: because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.]* The Original *tangalulehem* signifies *Illusions, Mockeries, disgraceful Usage* full of Reproach and Indignity; as they have made choice of such courses as please not me, so will I make choice of such things for them as they shall find little Pleasure in, such as shall bring a reproach and derision upon them, make them the scorn of Mankind.

Ver. 5. *Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.]* Now he directs himself to those among them who had not corrupted their ways so far, but still retain'd on their Minds an awful sense of God's Majesty, and made a Conscience of violating his Laws, *your brethren that hated you and cast you out of their company*, because ye remain'd faithful unto me, us'd to say, in derision and mockery, *let God be glorified: This was the pious Ejaculation of the Religious Captives, with which they comforted one another under their afflictions, God will at last be glorified in our Deliverance: This*



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the wicked turn'd into Banter, using the same Words with the addition of a ridiculous Tone, which shew'd they sported themselves with the credulity of their Brethren, and neither believ'd nor desir'd a Deliverance; and let them banter on, for God will be glorified, and will appear to your comfort and their confusion.

Ver. 6. *A voice of noise from the city, a voice from the temple, a voice of the Lord that rendreth recompence to his enemies.* He speaks as if on a sudden he had been interrupted by the loud exclamations of the Captives just entering into Jerusalem, and had heard the Lord himself expressing his Joy in Songs of Triumph, a voice of the Lord who has rendred recompence to his Enemies.

Ver. 7. *Before she travelled she brought forth: before her pain came, she was delivered of a man-child.* Tho' the Captivity was from first to last of seventy years duration, yet by his proverbial Phrase we are to understand that they were deliver'd sooner than was expected, in which there may be an allusion to the expeditious Births of the Jewish Matrons who were eas'd of their burdens so quick, that the Egyptian Midwives could not come time enough to assist them.

Ver. 8. 9. *Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth, and shut the womb? saith thy God.* The Inhabitants of Jerusalem are represented all as her Children, of which she was depriv'd during the time of their Captivity: Upon this return to their own Country, it was as if a whole Nation was born in a moment, therefore the Prophet represents Sion as travelling with a numerous Progeny, deliver'd with all imaginable ease, and with extraordinary quickness, which was not at all wonderful, since God assisted her in her Labour, as the Prophet adds, *Am I he that cause to bring forth, and shall I restrain? Shall any accident retard that Birth which God promotes?*

Ver.

Ver. 10. *Rejoyce ye with Jerusalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her.*] He calls on the Restor'd Captives to rejoyce with their common Parent, Jerusalem, all that had any love for their Country, and lamented her long desolation.

Ver. 11. *That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory.*] The Words may be render'd, for ye shall suck and be satisfied with the breasts of her consolation; he speaks to Jerusalem under the Similitude of a tender Mother, cherishing her Children in her Bosom, and nourishing them at her Breasts.

Ver. 12. *For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be both upon her sides, and be dandled upon her knees.*] Prosperity shall flow in upon her like a River, and the Riches of the Nations in full streams: Then shall ye partake of her Blessings, be caress'd and dandled by her like a favourite, in the Arms on the Knees of an Affectionate Nurse.

Ver. 13, 14. *As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. And when you see this, your heart shall rejoyce, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.*] When the Vigor and Strength of Mans Body is decay'd, his Bones may be said to be wither'd, which revive and are fill'd again with fresh moisture upon the recovery of Youth and Health: So shall the Jews who during their Captivity, were like a heap of dead sapless Bones, flourish again like a Plant upon the return of the opening Spring.

Ver. 15. *For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.*] But how shall these things come to pass? the dejected Captives might be apt to demand, since they were in the Hands of their Enemies, and had not strength to recover their Liberty: To which the Prophet here Answers, God will destroy their Enemies, and he represents the Almighty Arm'd with a Consuming Fire, and attended with a Powerful Retinue of



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Warlike Chariots, in the same terrible Equipage with which *Pharoh* pursu'd their Fathers to the *Red-sea*.

Ver. 16. *For by fire, and by his sword, will the Lord plead with all flesh : and the slain of the Lord shall be many.*] For the Lord will plead, that is, fight with all his Enemies, with such Weapons as they cannot resist, drive them before him as fierce Fire makes Men run apace out of its reach, and strike them Dead with his Sword, and make bloody havock among them.

Ver. 17. *They that sanctifie themselves, and purifie themselves in the gardens, behind one tree in the midst, eating swines flesh, and the abomination, and the mouse shall be consumed together, saith the Lord.*] It was a Custom among the Jews, if they had Contracted any Legal uncleanness, to purify themselves, by sprinkling Water on their Bodies, or washing themselves therein, and such Lustrations the *Pagans* us'd also ; and as their *Idols* were often plac'd in their Gardens, they had Fountains in which they wash'd themselves, before they began their superstitious Rites : The Prophet however does not threaten them for purifying, but for that *Idolatry* to which washing was preparatory. *Behind one Tree*, in the Original *Achar Achad* : Which Mr. Selden thinks is the Proper Name of the *Assyrian* God the *Sun*, not unhappily plac'd in the midst of their Gardens ; where each Spectator might daily behold and admire the Pregnant Effects of the *Suns* vigorous influence, and Powerful Operation. This God is by *Macrobius* call'd *Adad*, which (says he) signifies *One*, so indeed says Mr. Gregory, *Kada* does in the *Assyrian* Language from the Hebrew *Achad* ; by the *Abomination* the Prophet means no particular Animal as I can find, as our Translators and others seem to have thought, only such Meats as were by the Law of *Moses* forbid, and therefore abominable.

*Forerim.*

Ver. 18. *For I know their works and their thoughts : it shall come, that I will gather all nations and tongues, and they shall come and see my glory.*] I am thoroughly acquainted with the wickedness of their Hearts, as well as of their Actions, therefore I will make them such Examples, that all the World shall be astonish'd at the greatness of their punishment, and see how gloriously I revenge my self of my Enemies.

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Ver. 19, 20. *And I will set a sign among them, and I will send those that escape of them, unto the nations, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.]*

I cannot understand these two Verses, of the Conversion of the Heathen World by the Apostles, sent out by God on purpose into every Region under Heaven: Because if the Apostles were sent to Convert them, what occasion was there for the Nations to put themselves to so much trouble, as to provide *Horses* and *Mules*, and *Chariots*, and *Litters*? they might stay at Home and be Converted to *Christianity*, if they would but give ear to the Preachers of it, when they came among them: Again, to what purpose should the Heathen Nations send their Sons and their Daughters to *Jerusalem*? if they sent them to *Rome* or *Antioch*, or *Corinth*, or any other City in the World, they might sooner have heard the glad tidings of Salvation than in *Jerusalem*, from whence the Gospel was banish'd, soon after the Crucifixion of its *Divine Author*, and those that were Commission'd to preach it driven out of that City by violence. And lastly, if by being brought to *Jerusalem* they had been Converted to the Faith of Christ, I leave any unprejudiced Person to Judge whether God could be said, to take of them for *Priests* and for *Levites*, when the Religion the New Converts imbrac'd suppos'd the abolition of those Orders. For these reasons I think the Prophet must be understood of the *Captive Jews*, to whom I am sure his Words are more applicable than to any others. I am sensible it may be objected, How came these *Captives* in *Spain* and *Italy*, and *Ethiopia*, which Countries some learned Men suppose to be mention'd here by the Prophet? To which I have nothing to answer but this, that the Situation of the Places here mention'd is very uncertain, the great *Bochart* in my opini-

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on having advanced nothing toward the settling of them, which deserves a better Name than ingenious Conjecture, as any one will be convinc'd, who will give himself the trouble of perusing the Chapters refer'd to, and comparing them with what may be met with on this Subject in *Grotius* and *Gataker*, *Planis res est obscura*, is the honest Confession of *Sanctius*. And before I allow any weight in any Objection taken from Geography, these two Things must be fully and clearly prov'd. First, Where *Tharshish*, *Phul*, *Lud*, *Tubal* and *Javan* stood, in what determinate Region of the World, and then, Secondly, that these Places were not comprehended in the Limits of the *Chaldean* Empire at the time of *Cyrus*: These things premis'd, I shall now give that Sense of the Words, which they suggest to me of themselves, *And I will set a Sign among them*, I will gather all my People together, in whatever parts of the World they are scatter'd. He speaks of God as of a General setting up a Standard, to which his Forces are to repair with all speed. And in order to bring them together, *Veshillakti meheem Peletim* word for word, *Et mit-tam ex eis evasos*, which I think ought to be render'd, *And of those that shall be redeemed, I will send some unto all the Nations where any of my people are, to Tharshish, Phul and Lud, that draw the Bow, to Tubal and Javan and the Isles afar off, that know nothing at all of the Glory I have gain'd by subduing the Chaldeans, and they shall declare my glorious Conquest of them among the Nations as they pass.* And when they hear of the Destruction of the *Chaldeans*, of whom they greatly stood in Awe; they shall bring all their Brethren for an offering to the Lord, not only set them at Liberty, but provide them Conveniencies to return to their Country, bring them in Horses and in Chariots, and in Litters and upon Mules, and upon swift Beasts unto the Mountain of the Lord: Not that they should actually conduct them Home, but readily supply them with Necessaries as they might want, and themselves could spare. This I think, is plain and easie, and if I have mistaken the Prophet, I shall be glad to see this part of Scripture set in a better Light.

Ver. 21. *And I will also take of them for Priests, and for Levites, saith the Lord.* That is, I will establish my Worship just as it was before your Captivity; Priests and Levites shall

shall Minister unto me in Holy things, and convey to me your Offerings, and my Blessing to you. Chapter LXVI.

Ver. 22. *For as the new Heavens, and the new Earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.]* For as I design to re-establish your Government, and make it flourish for many Ages, so shall your Posterity flourish and make a Figure in the World, as long as they behave themselves Dutifully toward me.

Ver. 23, 24. *And it shall come to pass, that from one new moon to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die neither shall their fire be quenched, and they shall be an abhorring unto all flesh.]* That is, When I have set you at Liberty, and ye are on your way to your Native Country, Men shall go forth into the fields and behold the dead bodies of those whom God destroy'd for their sins against him, rotting above Ground, unworthy of a Burial. By which the Prophet intimates, as I observ'd before, that the whole Body of the Jews should be gathered together, the greatest part of whom as incorrigible Rebels, God would give over to the Swords of the Persians, or some other way destroy, and restore only those to their own Land, who had behav'd themselves well under his chastising Hand. *For their worm shall not die, the Worms which shall breed in their corrupting Carcases shall prey upon their Flesh a long time, neither shall their fire be quench'd;* the resemblance is taken, says Gataker, from Bodies that lie rotting on the Face of the Earth, 'till they crawl all over with Worms and Maggots, and not being in a Condition to be remov'd, and put on a pile of Wood, as their manner was, it is a long time before they can be consum'd with Fire.



